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The Churches Allied For Common Tasks

REPORT OF

The Third Quadrennium of
The Federal Council of the Churches
of Christ in America

1916-1920

Edited by
Samuel McCrea Cavert

FEDERAL COUNCIL OF THE CHURCHES
OF CHRIST IN AMERICA
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PREFACE

This book is, in the main, a record of the work of the Federal Council of the Churches of Christ in America from 1916 to 1920, as presented at the Quadrennial Meeting of the Council at Boston, December 1-6, 1920. When taken in connection with the statements made by the interdenominational agencies carrying on the missionary and educational work of the churches, which are also printed herewith, this report may be fairly said to constitute an important survey of the cooperative work in which the churches are today engaged.

To this report there has been prefixed a short chapter endeavoring to interpret the significance of the Federal Council in the church life of America. The experience of twelve years,—successes and failures alike,—cannot be without certain lessons for the future. To suggest something of the meaning of this experience in the light of the present situation is the purpose of this brief narrative.

Following the reports upon the work of the Council is published a record of the proceedings of the Quadrennial Meeting at Boston and the subsequent meetings of the Executive Committee. It is greatly regretted that limits of space prevent the inclusion of the inspiring addresses, listed in the program of the Quadrennial Meeting, which stirred the minds and hearts of all who heard them.

The Editor of the volume is greatly indebted, for valued counsel and advice, to a special committee, consisting of Dr. Howard B. Grose, Dr. William I. Haven and Dr. Robert E. Speer, appointed by the Administrative Committee to have general responsibility for the publication of the report.

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New York City.

PART I

THE SIGNIFICANCE OF THE FEDERAL COUNCIL IN THE CHURCH LIFE OF AMERICA

THE FEDERAL COUNCIL: AN INTERPRETATION

After the passing of a decade the significance of any organized movement ought to begin to be apparent. If it is insecurely grounded the hidden flaw should have come to light. If its foundation is solid the superstructure ought by that time to have reached appreciable dimensions. To examine candidly the structure that has been reared upon the basis laid twelve years ago in the adoption of the constitution of the Federal Council of the Churches of Christ in America is the purpose of this brief review. A backward look is first of all necessary, for one can hardly hope to arrive at a true view of the present without taking some thought of the past.

Of course, if one were surveying the development of the whole movement for Christian cooperation and unity, he would have to go far back of the brief span of years covered by the Federal Council's life. To include even the interdenominational organizations engaged in carrying on special phases of the Church's activity one must turn backward more than a quarter of a century to the year of the establishing of the Foreign Missions Conference by the joint action of the foreign mission boards. To bring within our horizon also the great undenominational agencies resulting from the common purposes and common interest that have drawn together Christian men and women regardless of denominational lines, we should have to retrace the course of history for at least three-quarters of a century to the founding of the Young Men's Christian Association. Nor could we stop even here. Still confining ourselves to our own land, we should have to go back more than a hundred years to the creation of the American Bible Society, which from 1816 to the present day has served to bind together Christians of many names in a united enterprise that has now come to be regarded not simply as a voluntary organization of individuals but practically as an official agency of the churches themselves. But much further still must one delve into the pages of the past if he would consider all the factors that have made for a fuller unity of spirit and work among the Christian forces. In fact the movement is as old as Christianity itself, and the expressions of it in our modern days can be wholly understood only in the light of the nineteen centuries of the Christian church.[1]

But when this long history is reviewed, there is still found to be in the Federal Council of the Churches of Christ in America a distinctive characteristic which marks its establishment as a definite stage in the development of Christian cooperation and unity. It represents the first attempt to bring the

[1] For a suggestive discussion of the historical background of the present movement for greater Christian unity, see the second part of "Christian Unity: Its Principles and Possibilities," a report by the Committee on the War and the Religious Outlook, Association Press, New York, 1920.

denominations themselves, *as denominations,* into definite and continuing cooperative relationships. It means a formal union of Protestant Churches, through the appointment by them of official representatives upon a central body, for mutual conference, for coordination of efforts and for united endeavor along lines agreed upon. It is worth while, therefore, to attempt to appraise this movement in the light of what has been revealed by the twelve years in which it has been finding its place in the church life of America.

The Development of the Federal Council

Into the life-stream of the Federal Council flowed two currents, the union of which resulted in a new course of interdenominational effort. The first of these was the cumulative influence of various undenominational organizations, particularly the Evangelical Alliance, which, under the leadership of such men as William E. Dodge and Dr. Philip Schaff, had been so significant a factor in the churches during a large part of the second half of the nineteenth century. The Evangelical Alliance, to be sure, was not constituted officially by the churches but by the voluntary action of individual Christians who were interested in manifesting and making effective the essential unity of the Church of Christ. When, for reasons into which we need not here enter, the Alliance declined in power and influence its spirit and values largely passed over into new organizations, issuing finally in the Federal Council.

The second important influence came from local communities where the need for cooperative effort had begun to lead to federations of the churches. In 1895 in New York City the first local federation was definitely organized, although a few federations trace back a certain connection with earlier local organizations of Christian forces. At a meeting in New York in 1900, called at the suggestion of the "Federation of Churches and Christian Workers in New York City" and "The Open and Institutional Church League," action was taken that issued, in the following year, in the "National Federation of Churches and Christian Workers," made up of representatives of local churches and local federations. This organization may be fairly regarded as the forerunner of the Federal Council. At its annual meeting in 1902, steps were taken looking toward a conference of official representatives of the denominations as a whole to consider the possibility of their federation. Such a conference, known as the Interchurch Conference on Federation, was held at Carnegie Hall, New York, in November, 1905, and recommended a plan for a Federal Council, "to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Saviour and to promote the spirit of fellowship,

service and cooperation among them." This conference appointed a permanent executive committee to carry on negotiations for the ratification of the proposed constitution by the highest judicatories of the various denominations.[1]

The Constitution, as is now well known, defined the Council as an agency "for the prosecution of work that can be better done in union than in separation," while at the same time it safeguarded "the full autonomy of the Christian bodies adhering to it." On December 2, 1908, in Philadelphia, the first meeting of the Federal Council was convened. It was the formal beginning of an official union of churches, which, in theory at least, went beyond anything that had been heretofore secured in the history of Protestantism.

In this brief sketch it is impossible to consider in detail the achievements and the shortcomings of the Federal Council during the three quadrenniums that have elapsed since it began its work. The first quadrennium, from 1908 to 1912, was a period when the Council had to find itself and gradually win the confidence of the churches in the possibility of its really becoming a functioning agency of any significance. The second quadrennium recorded distinct advance. In dealing with pressing social problems and international relationships the church as a whole had not only found a voice but an agency for common action. In the third quadrennium, which is reviewed in the second part of this volume, far greater progress was manifested. Face to face with the World War, the most momentous testing time that the churches have faced in modern times, the indispensableness of some such cooperative agency as the Federal Council was revealed with unmistakable clearness. Within a month after the declaration of war by the United States a special meeting of the Federal Council, attended by leaders of practically all the churches, was held in Washington, and took steps that led to united action in a host of important war-time activities. If it had not been in existence it would have been necessary for the churches to create a body like it. The war service, however, represents but a single factor in the record of useful and constantly expanding service on the part of the Council. In promoting united evangelism in communities throughout the country, in educating the churches in responsibility for social service and in maintaining a department of social research in their common interest, in bringing the influence of the churches to bear in securing more Christian international relationships, particularly in relation to the Orient, in uniting the American churches in aid to the devastated churches of France and Belgium, in organizing the moral influence of the churches to support great projects of relief to stricken peoples, in pro-

[1] This constitution, including amendments made since its adoption, and the by-laws are printed as an appendix to this volume.

viding points of contact with the churches of other lands, in carrying through such thorough-going studies of present-day religious problems as those made by the Committee on the War and the Religious Outlook, in maintaining at the national capital an office through which needed contacts with any departments of the federal government can easily be secured, in furthering the organization of local federations, more than fifty of which are now established with employed executives, in serving through its Administrative Committee as a clearing house of information for the various interdenominational agencies engaged in the missionary and educational work of the church, in enlarging the spirit of acquaintance and fellowship among the churches,—in these and other ways the significance of such an organization as the Federal Council in the church life of America has become so clear as to be no longer seriously questioned.

The Necessity for Cooperation

The significance of the Federal Council in the church life in America, however, is only suggested, not described, by any record of specific tasks performed. Not so much in what it is as in the ideal for which it stands and in its potentialities for the future does its real value consist. This league of churches, even more than the League of Nations, is important, most of all, because of the fact that men have been actually led to see that we are all so much members one of another that some definite provision for cooperation is indispensable. Whatever temporary checks it has received, or may receive, due to human short-sightedness or weaknesses, the movement for fuller unity among the churches is like an irresistible tide. The very nature of Christianity itself, bearing witness to one God who is the Father of us all, to one Master who is our common Lord, to one Spirit who inspires us all, demands that the Church of Christ be so truly one that it can bear a united witness to the world.

And this inner compulsion, arising from the very nature of our Christian faith, is reenforced by the challenge of a world's need, so great that it can be met only by the most effective cooperation possible on the part of all the forces that seek the Christian goal. What great issue confronting the church today does not demand a united advance if it is to be met in anything like an adequate way? In the missionary task of winning the world to Christ the challenge is clearest of all. How can a divided church hope to unite all peoples of the earth in allegiance to the one Lord of human life? So long as the unity of the Christian faith is obscured we are putting needless obstacles in the way of making the strongest impression upon the non-Christian world. More than that, a divided

approach to mission fields means an inefficient use of resources that in any case are pitifully insufficient. Beyond even this is the fact that the native church, struggling for its life in an unsympathetic environment, can become a powerful factor in the Christianizing of the nation only as it develops as a united indigenous church. So circumstances in non-Christian lands have led in many cases to a degree of cooperation and unity not obtaining elsewhere. But we cannot hope that this movement will advance to the degree that is essential on the foreign field unless the churches at the home base can keep pace with that development. In the words of Commission VII of the Edinburgh Conference: "In the matter of unity the mission field is leading the way, but it does not seem that the movement can advance far with safety apart from the cooperation of the Church at home."

What is true of the foreign missionary task is hardly less true of the problem of Christianizing our social life at home. As churches we are trying to hold up the ideal of human brotherhood and to build up a social order consistent with that ideal. But how can the church effectively proclaim the ideal of brotherhood unless that ideal is embodied in its own life? How much influence for truly brotherly relations in industry will the churches be likely to have unless they can themselves incarnate that ideal in their own organization? The greatest obstacle that we face in trying to establish the Kingdom of Love upon the earth is the widespread cynicism as to whether such an ideal is practicable in a world in which groups and classes now accept self-interest as the controlling motive. If the principle of love cannot unite the churches that hold it in common, can it hope ever to unite classes that now regard selfish competition as the only practicable program? From the very nature of the case, a harmonious social order cannot be brought about by a divided church.

In the realm of international relations the situation is the same. The church is proclaiming the oneness of humanity and calling upon the nations to create organs through which that unity can be manifested and enlarged. But will the nations, so torn by suspicion and rivalry and fear, be influenced by the churches to seek the path of international good-will and enduring peace unless they themselves, which have more deeply unifying influences binding them to each other than exist in any other aspect of life, really demonstrate the possibility of men being united in common love and service? A divided church cannot convince the nations of the oneness of mankind.

In the task of Christian education, also, the challenge comes home to us with compelling power. In a world in which the forces of materialism are beating against the church and tending to destroy any Christian view of life only the most effective consolidation of the impact of Christianity upon society

can avail. A single phase of the problem is illuminating. There is today an increasing realization of the responsibility of the local churches for the religious education not only of their own children but of the whole community. This means new efforts in reaching those now out of reach, in developing opportunities for character formation through the public school, in supplementing the work of the Sunday-school through week-day classes in religious education, in securing a hearing for the Christian point of view, and an interpretation of what the churches are trying to do, in such indirect educational forces as the press. But this approach to the community and this impact upon it cannot be made by the churches in separate isolation. A united program is simply indispensable.

Many other tasks could be enumerated of which it is equally true that they summon the churches to the largest cooperation that can possibly be attained. The fundamental responsibility for evangelism cannot be fully discharged by the uncoordinated efforts of the churches in a community. A sufficient enlistment of life in Christian service cannot be secured until the church speaks to the youth in our homes and schools and colleges in the way in which the nation spoke to them in the war,—with one voice and one appeal for a common task. The expression of our unity of spirit and ideal and purpose in united action is an essential prerequisite for the fulfilment of the whole mission of the Church of Christ.

The Method of Advance

So the question is not whether the churches should cooperate or not—cooperation is inevitable. The only question is *how*. To this question the Federal Council is an answer which has behind it certain definite principles which need to be borne in mind.

It recognizes, first, that with our churches organized, as they now are, in denominational groups, the method of advance in cooperation must be that of *placing responsibility for our cooperative work directly upon the denominations.* No doubt it often seems that faster progress could be made by ignoring these denominational relationships and letting those who are enthusiastic about new procedures go straight ahead without waiting for official denominational approval. But in the long run the most substantial results can be achieved only by the cooperation of the existing agencies. Moreover, there are great values for which our denominations stand that must be preserved. Each of them, in the providence of God, has been led to emphasize certain truths and certain points of view which are essential to the life of the church as a whole. Not in rigid uniformity, therefore, but in the richest

diversity is the greatness of the church to be found. Whatever be the form of organization which the spirit of unity may take, ample room must be maintained for this freedom and diversity which are inherent in the very character of the Christian life. This is a foundation principle in the movement for federal union, for which the Federal Council stands.

But, in the second place, *our diversity must not mean divisiveness.* Yet that is what unrelated denominationalism has always tended to become. During most of the four centuries of the history of Protestantism the centrifugal tendencies have been in the ascendancy,—a natural reaction from the centuries in which liberty was restricted by insistence upon strict uniformity in organization and belief. But the consequent isolation and separateness are intolerable in the face of the momentous tasks which confront the churches, and which, as we have seen, can be dealt with adequately only as they are dealt with together. Lack of cooperation might be easily excused if it meant only difference of opinion and inconvenient misunderstandings, but when it means waste of energy, duplication of effort and friction among the forces that exist for the salvation of the world, it is unthinkable. The Federal Council is an effort to overcome the perils of divisiveness and to consolidate the scattered forces of Protestantism for the sake of a greater impact upon the world.

In the third place, the Federal Council is organized upon the assumption that *the churches are now ready for cooperation in a great number of challenging common tasks.* Such cooperation presupposes an existing inner unity of spirit and purpose, which, as a matter of fact, we already largely possess. We do not need to create it. It is here. We need only to recognize it and provide organs for its expression. There is, of course, vast room for enlargement of that spiritual unity but such enlargement is not likely to come except as we step out upon the degree of unity that we now possess. Our denominations are engaged in almost identical lines of work. The plans that are being laid in a Presbyterian General Assembly and a Lutheran or an Episcopalian Convention are for the accomplishment of the same ends. An outsider at an interdenominational gathering can not distinguish Baptists and Methodists and Congregationalists from one another. Thus one in purpose and in spirit, is there any reason why they should not now join their forces for the most effective achievement of their one task? The existence of the Federal Council is the expression of a conviction that there is not.

In the fourth place, the Federal Council rests upon the principle that the *pathway to the larger unity that we seek lies through the field of action.* Discussion on questions of faith and order have their place but they are not a substitute for present cooperation. The consideration of the completer union

that may ultimately be achieved must not be allowed to stand in the way of the actual expression of the unity that is possible today. There is little use of discussing coming together if we do not have enough mutual trust and kindred interests to lead us to labor together now. Nor is the larger unity ever likely to come in any other way than through the increased understanding and sympathy that will be developed by present contacts in carrying on common tasks. The sure way of getting together is to work together. We discover our oneness not when we argue with one another about details of doctrine but when we touch shoulder to shoulder in carrying on a task to which we all alike give the allegiance of our hearts and wills.

And, finally, *within the Federal Council there is full freedom for those who are now joined in common tasks to hold varying views as to the ultimate form in which the spirit of Christian unity may express itself.* Some there are whose eyes are fixed upon the coming of a complete organic union, in which the many groups, while preserving their own distinctive methods of worship and of work and their own special emphases and points of view, shall be united in a single comprehensive church. Others question the wisdom of what is commonly called organic union and are entirely satisfied with friendly cooperation. In such a federal union as that which the Federal Council represents, maintaining the autonomy of the constituent bodies and existing for the one defined purpose of expressing the unity that we already possess, both groups can meet in full cooperation and in entire good faith. And only out of the contacts thus developed can we really learn whether more far-reaching union is desirable, and if so of what kind it ought to be and how it is to be achieved.

The Significance of the Boston Quadrennial

It is in the light of such considerations as these that one must interpret the significance of such an occasion as the third Quadrennial Meeting, held in Boston, during the first week in December, 1920. Here were gathered upwards of four hundred representatives of thirty communions, officially elected by the denominations themselves to be their spokesmen in a common council where the cooperative work of previous years was to be reviewed and plans made for that work in the future. There were present in addition over a hundred corresponding members, including representatives of the interdenominational agencies carrying on the missionary and educational work of the churches. What was considered during these days together? Not differences of theological view or of ecclesiastical polity, but unmistakable common tasks. The program of the meeting suggests the things that were of chief concern. How could they press forward together to fulfil more effectively their

fundamental responsibility for calling all men to personal discipleship to Jesus Christ? What must be done to make the Christian principles and the Christian spirit prevail more fully in the industrial and the economic realm? How could they be more efficient in Christianizing America for the service of the world? What steps were necessary to make the impact of Christian missions upon the non-Christian world more powerful? How could they bring their united influence to bear on the securing of international brotherhood? What could they do to arouse the conscience of the nation to a generosity adequate to feed starving millions in Central Europe, the Near East and in China? How could they promote fraternity and justice in inter-racial relations in our land? What was needful in order to make all the resources of Christian education more efficient and to suffuse public education with the Christian ideal? How could the local churches, whether in the rural field or in the great city, be organized for larger service to the needs of the community? These were the stirring problems that were considered by those Christians of diverse names, and in the face of the overwhelming forces of selfishness and evil to which they were opposed, the underlying unity of purpose and ideal pushed differences out of sight. They knew themselves to be one in all the essentials of the Christian faith. The inevitableness of cooperation stood out in stronger light. Denominational isolation was seen to be impossible. Many questions as to method of cooperation were still to be solved, but united they must be in the service of Christ that His Kingdom might more fully come upon the earth.

The deepening realization of this truth led the Federal Council at this Quadrennial Meeting to plan for a progressive enlargement of its work, as available resources make it practicable. What is contemplated and the spirit and method in which the tasks are approached are set forth in the report of the Committee on Methods of Cooperation, which was adopted with enthusiastic unanimity. That report, recognized an "unmistakable and resolute intention of the churches which compose the Federal Council to maintain and enlarge a spirit of acquaintance and common purpose" which "has been growing for years" and is "an outstanding and indisputable fact." It recorded itself as convinced that the present "increased consciousness and effectiveness of denominational action is not hostile to the general spirit of cooperation and unity" but that "they welcome and support each other," since "the whole is stronger for the strength of its parts" and "each part stronger for the strength of the whole." It was candidly recognized, however, that although the Federal Council has already rendered invaluable pioneer service, adequate coordination of denominational forces is still an ideal to be attained rather than a present fact. Definite forward steps the representatives of

the churches recorded themselves as now ready to take. To develop more adequately the lines of effort in which it is now engaged,—evangelism, Christian education, social service, the developing of international brotherhood—to serve the churches as an agency for carrying on needed cooperative work for which provision is not now made,[1] to relate itself more intimately to the other interdenominational agencies representing the missionary and educational boards, and throughout its whole organization to become more fully and officially representative of, and responsible to, the denominations that created it, this was the task which was seen as lying before the Council in the years immediately ahead. And underlying all the specific tasks or methods of organization was clearly discerned the fundamental goal of achieving "a richer form of expression of that 'spirit of fellowship, service and cooperation' in which the Federal Council began and which is its duty and its joy to promote."

SAMUEL MCCREA CAVERT.

[1] See pages 19-28 of this volume for the report referred to.

THE PRESENT INTERDENOMINATIONAL SITUATION

Report of Committee on Methods of Cooperation

At the meeting of the Federal Council in St. Louis, in 1916, a Committee of Five was appointed on Constitutional Changes and Codification. At the meeting in Cleveland, in 1919, a Committee of Thirteen was appointed to take action on a report presented to that meeting on the Constitution and Organization of the Federal Council, with instructions to report to the next meeting of the Council and to recommend any necessary amendments to the Constitution and By-laws. At this same meeting in Cleveland the Administrative Committee was instructed to appoint a Special Committee of Ten "to make a study of the principles of ecclesiastical cooperation in these four areas: 1. Of the local community; 2. Within the circle of the agencies of a single denomination; 3. Between denominations; 4. Between the denominations and specialized agencies."

The work of the first of these three committees has been done, so far as it consisted of codifying the changes already made in the Constitution and By-laws and printing a revised edition. As soon as the two other committees began to give attention to their tasks it became evident that their functions and any function of the first committee with regard to the constitution and activity of the Federal Council overlapped. At its meeting on October 22, 1920, accordingly, the Administrative Committee of the Federal Council consolidated these three committees into one, to be known, as the action of the Administrative Committee specified, "as the Committee on Methods of Cooperation, its duties to include a review of the cooperative situation, with such recommendations as may be brought before the Quadrennial Council in the light of that review, and suggesting such changes as may be needed in the constitution and organization of the Federal Council in order that the Council may meet its place in it." The proposal to appoint this committee had been previously submitted to the constituent bodies of the Council, and had received general approval.

This new committee herewith presents its report.

I

We do not deem it necessary to enter into any extensive "review of the cooperative situation." This work has been done thoroughly by another committee which is to report to the Federal Council. This other committee is the Committee

on the War and the Religious Outlook. It is an independent committee originally constituted by the Administrative Committee of the Council and by the General War Time Commission of the Churches to study the lessons of the war and the war experience for the Christian Church. Among the reports of this committee is one now in press dealing at great length with the very problems referred to the Special Committee of Ten which the meeting at Cleveland instructed the Administrative Committee to appoint and which is now consolidated with our committee. This report provides a sufficient review of the existing situation in the field of local and also of denominational and interdenominational cooperation. We need not cover that ground. We do deem it desirable, however, to set forth as clearly and yet as briefly as possible five aspects of the cooperative situation which we face and then to go on to consider the duty of the Federal Council in the light of these facts.

1. The first fact is the unmistakable and resolute intention of the churches which compose the Federal Council to maintain and enlarge a spirit of acquaintance and understanding and common purpose. This spirit has been growing for years. It has been strengthened by many processes, by common tasks and dangers, by the increasing sense of community of fundamental convictions, by ever-multiplying personal friendships, by common traditions, by common ends, most of all by the unity of the one Divine Spirit and the one Divine Lord. We have been shown clearly that the spirit of fellowship and common purpose is indestructible. It is an outstanding and indisputable fact.

2. The second fact is the vivifying of the consciousness of denominational personality. Many reasons lie back of this. Among the most notable, no doubt, are the educational effects of the effort of the churches to care for their own sons and to fulfil their own clear duties in the war time; the brotherly and mutually respectful efforts of the churches to apportion among them the great task of the whole Church so that each part may do its full share worthily; the growing intimacy of acquaintance within each denomination keeping pace with growing interdenominational acquaintance; the desire to get our Lord's work done in the most efficient and simple and conscientious ways. The happy fact is that this increased consciousness and effectiveness of denominational action is not hostile to the general spirit of cooperation and unity. On the contrary, they welcome and support each other. The whole is stronger for the strength of its parts. Each part is stronger for the strength of the whole.

3. Thirdly, it seems clear that these two facts have not yet been satisfactorily coordinated. In form the Federal Council

appears to be such a coordination as ought to be satisfactory. It expresses our community of spiritual purpose and it recognizes and safeguards the autonomy and personality of its constituent bodies. It has rendered manifest and invaluable service. It is difficult to conceive how the churches could have done without it, during the last decade. Indeed, they could not have done without it, or some kindred agency which they would have been obliged to set up in its place. At the same time, from whatever reason, whether from lack of sufficient personnel or of financial support, or from inability to command the assent of the churches to the exercise of its full functions, it is clear that while apparently adapted in form to serve the churches in conducting or coordinating their cooperative work, the situation has been too complicated and confused to allow the adequate cooperative service required. Much pioneer work has been done. We must now ask whether another step forward may not be taken. We believe the present situation and our war experience have prepared the way for this and make the demand for it.

4. In the fourth place we have to consider with as great care and detachment as we can the lessons from the experience of the churches during the last few years in the field of cooperative endeavor. Without attempting now to examine or appraise this experience in detail, three things are clear as bearing on our present problem. (1) First, the Interchurch World Movement would not have been possible if there had not been a great body of people in the churches who were ready for and who craved a fuller experience of the spirit of cooperation in action than had been supplied. How large a proportion of the churches this body comprised there is no means of telling. Neither is there any way of knowing how far those who were opposed to the movement would have been opposed also to a cooperative movement free from those characteristics of the Interchurch Movement which they disapproved. On the whole we are convinced that the great body, if not practically the whole body of the Christian people in the churches constituting the Federal Council, are desirous of a far larger measure of common and cooperative action if carried forward with wisdom and care and within right Christian methods. (2) That some way must be found to coordinate the cooperative missionary and educational organizations of the churches with one another and to relate these to some cooperative organization representing the churches functioning in their denominational personality or ecclesiastical authority. These two problems were faced in the Interchurch Movement and have not been solved there. They are met and must be solved in our present cooperative situation. What light does the experience of the churches in the Interchurch World Movement throw upon them? This,—that an adequate and

satisfactory cooperative movement must be officially representative of the churches ecclesiastically; that it must be related satisfactorily also to the cooperative bodies of the active missionary and educational agencies of the churches which administer the churches' aggressive work; that it must secure the full freedom both of the cooperating denominations and of these cooperative interdenominational bodies at the same time that it furnishes the church as a whole with the instrumentalities for effective cooperative action.

(3) A committee was appointed by the General Committee of the Interchurch Movement to recommend to it the wise course of action to conserve any values in the Movement, and to provide for the carrying forward of those portions of its work which the churches desire to have continued. This committee after three days of conference with representatives of some of the churches, and of the six cooperative bodies representing the missionary and educational agencies of the churches, adopted on November 5, 1920, the following resolution, which we herewith report to the Federal Council:

> "It was moved that in bringing about the future conservation of the values of the Interchurch World Movement, we request the Federal Council to call a thoroughly representative conference of the following agencies in the month of December if possible, or in early January, to work out the best plan for bringing about the mutually most helpful working relationships and arrangements on their part. The agencies are:
>
> The Federal Council of Churches of Christ in America
> The Reorganization Committee of the Interchurch World Movement
> The Home Missions Council
> The Foreign Missions Conference
> The Council of Women for Home Missions
> The Federation of Women's Boards of Foreign Missions.
> The Sunday-School Council of Evangelical Denominations
> The Council of Church Boards of Education
>
> the personnel, program and all other arrangements of the conference to be determined by the chairman and general secretary (or other two officials) of each of the foregoing agencies in consultation."

5. The fifth aspect of this situation with which your committee was appointed to deal is the spirit and disposition of the Federal Council itself, as illustrated especially in the report which was presented at Cleveland on the Constitution and Organization of the Federal Council. That report was

approved by the Cleveland meeting so far as its recommendations could be carried out "under the Constitution, By-laws, or previous action of the Council," any further "recommendations and suggested constitutional changes covering the questions in hand" to be presented to this meeting of the Council now assembled in Boston. This Cleveland report conceived the Federal Council as "an instrument of service" and sought for it "such form and use" as would enable it to do whatever God had appointed for it. No other conception is entertainable. The Federal Council exists for the service of the church and the work of the church, and it is for the representatives of the churches composing it to determine here what they wish it to do and what responsibilities they wish to lay upon it. It can be whatever they choose to make it. It is the only agency in America formally established and constituted by the evangelical churches. Its unalterable preamble states securely the rock on which they stand:

> "In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service, and cooperation among them."

Its fundamental plan sets forth a field of action inclusive of all that the present situation calls us to do together. It declares that the Council is established "for the prosecution of work that can be better done in union than in separation" and defines its object to be:

> I. To express the fellowship and catholic unity of the Christian Church.
>
> II. To bring the Christian bodies of America into united service for Christ and the world.
>
> III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
>
> IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
>
> V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

It would seem to be clear that in form at least the churches have in the Federal Council an instrumentality adequate in its constitutional authority to serve them as they please in the field of cooperative service. For reasons already suggested the Federal Council may not have adequately occupied this field. Should it now move forward to do so?

II

The second charge laid upon our committee was to make any recommendation and to suggest any constitutional changes we might deem desirable.

1. We desire to set forth first our clear and positive conviction that there is work to be done in the name and for the sake of the churches which it is the legitimate business and the duty of the Federal Council to do. There is no other agency representing the churches to do it.

We have in mind the forms of service presented in the report at Cleveland.

> "To provide points of contact between the denominations through their recognized representatives, in order to facilitate understanding and sympathy between them;
>
> "To study the program of cooperative tasks, suggesting measures and methods by which such tasks can be done effectively; and undertake whatever work properly falls within its sphere;
>
> "To speak with care and a due sense of responsibility for the churches on those matters on which there is a general agreement;
>
> "To serve as a clearing house of information about those things that are being done by its constituent bodies and other organizations affiliated or cooperating with it;
>
> "To be an organ of publicity through which that which is of interest to all may be effectively conveyed to each and to the public;
>
> To function in other forms of cooperative work for which there may be no adequate provision."

These are real and sober tasks.

We have in mind also the tasks which are included in the framework of the existing commissions of the Council. But this framework needs to be filled out at many points. There are some nine or ten of these commissions now, with several additional committees. Without disparagement of the others, especially those dealing with social questions, we desire to lay all the emphasis we can command on two of them—the Commission on Evangelism and the Commission on Christian Education. These are two problems on which our churches for their very life's sake must work unitedly. We must set flowing a new and deep tide both of individual and of social evangelism. And we must deal steadily and constructively with the threefold educational problem: first, of recovering their place in higher education for the spiritual ideas essential to the very existence of the Christian view; second, of supple-

menting our secular public education by religious teaching; and, thirdly, of maintaining and elevating religious education in the Christian home and church. And it is here in the field of education where cooperation is most obviously necessary that it has thus far been found most difficult to bring together the forces which must be made one.

And there are also other concrete needs not now provided for in the Council's agencies which in our judgment call for some provision, either directly by the Federal Council or indirectly through it by related cooperative agencies. These include (1) the friendly and mutually assisting integration of the denominational promotional or forward movements, (2) the provision of some board or committee of forethought and outlook which will study and plan for us all, with no administrative authority, but to suggest approaching needs and the requisite preparations to meet them. (3) Some adequate arrangement for supplying information and interpretation regarding the work and activity of the churches. (4) An adequate, continuous, and wisely directed endeavor of all our forces in behalf of a more general acceptance of true principles of stewardship both of money and of life. (5) Some facilities for the general relationship of all the Christian organizations and activities of women which would provide them with a common meeting ground and clearing house and make the facts of their work and relationships accessible to the churches. (6) Some central study of the problem of lay activities in the churches and some helpful interrelation of the denominational efforts to deal with this problem. (7) The promotion of "works of serving love," of those deeds of mercy and benevolence in which Christians unite and which powerfully express their common faith. Many other suggestions have been made to us, but enough has been said to show the wide field of need and opportunity before the cooperative agency which the churches have created and may now use.

2. We do not believe that it is necessary for any amendments of the Constitution to be made at this meeting to enable the Federal Council to do this work or any other work which the churches need to have done in the present emergency. If any such amendment is necessary it can be easily accomplished. It is not necessary to refer it to all the separate church courts. The Federal Council itself can make any amendment desired in its Constitution "by a majority vote of the members (i.e., the denominational representatives present at the quadrennial meeting) followed by a majority vote of the representatives of the several constituent bodies, each voting separately." The By-laws can be amended at any regular meeting of the Council by a two-thirds vote of the members present. There are some minor verbal changes which might well be made, but these are not important; and while we shall be glad to propose them if

desired, and while, later, changes in the Constitution may be deemed desirable, it seems to us that it will be better to focus all our discussion at present on the more vital question: Do the churches want the Federal Council to take up a larger measure of actual cooperative work in their name and under their authority? If so, what do they want it to do? And are they prepared to provide for the doing of it? The difficulty in the way of adequate service in the past on the part of the Federal Council has not lain in any limitations of its Constitution. This is surprisingly broad and comprehensive. It has been due to three things: first, doubt as to the scope of action on the part of the Council which the churches would approve; second, inadequate staff and personnel; and third, inadequate financial support. Other limitations also have arisen from the latter. We desire to place this matter before the Council stripped of all unreality and illusion. Are the churches prepared to deal adequately with these three matters? Will they support a policy of courageous and progressive service? Will they supply the men who are required for such service and leadership? Will they contribute the necessary funds? The changed conditions of church life and work today make it difficult, if not impossible, to finance such a movement by independent financial solicitation. Moreover, it is a movement of cooperation. Individuals reply to requests for help: "We wish to give all we have to our denominational agencies and to leave it to them to give what they deem wise to the necessary interdenominational and cooperative machinery." Will the churches agree to provide now a budget of $300,000 per annum and to increase it as may be required from year to year? We urge that this Council give an affirmative answer to these questions, so far as it may be competent to do so, and that we all seek to secure supporting action from our respective denominations or their agencies.

3. The Council has already been authorized by many of its constituent bodies to enter into conference with other interdenominational organizations. We believe, therefore, that it should now call the suggested conference of the various interboard agencies. It is clear that there should be the fullest and most brotherly and trustful discussion of the present problems in the field of our cooperative relationships. There are difficulties in the form of the proposed conference, and many problems will be sure to arise in it and from it, but these are slight in comparison with the harm which might ensue if Christian men did not meet now for the fullest study of this vitally important issue. The delegates to this conference will, of necessity, have to carry back any proposals springing from it to the bodies which sent them, and any new general plan of cooperation involving the churches should be submitted to the denominational courts or other authorities.

4. As we survey the present situation it seems to us desirable that the Federal Council should make its own position and attitude unmistakably clear. We believe that it should declare its readiness to make any changes or reorganization or adjustment whatsoever within its constitutional character and its responsibility to the constituent churches that may be necessary to enable it to render any service required by the churches in their cooperative work, which cannot be better provided otherwise; as through such agencies as the Foreign Missions Conference, Home Missions Council, etc.; that it is ready to enter into any relationship with the inter-board bodies which are or may be affiliated or coordinated with it which will enable them all better to serve one another and the church and will secure the two desired ends of freedom and union; that in any closer coordination of the Council and the inter-board bodies there should be such careful adjustment of spheres as to avoid all waste of effort and to secure the fullest unity of counsel and of action; that the Council should be prepared to provide such committee arrangements in the matter of administration and coordination as would promote both liberty and order. We have said that we did not see that any changes in the Constitution of the Council are necessary at present to enable the Council flexibly to meet the present situation. We would, however, recommend that Article VII of the By-laws, relating to the Commissions of the Council, be referred to the Executive or Administrative Committee, with power to modify this paragraph, and also to make any changes in the Administrative Committee or the commission and committee organizations of the Council which it may deem wise, the Constitution and all other provisions of the By-laws being left untouched until the next quadrennial meeting of the Council, or, if need be, until a special meeting.

To bring the matter before the Federal Council in convenient form for action we recommend:

1. The Council believes that the time has come for fuller action on its part in the fulfilment of the purpose of its establishment "for the prosecution of work that can be better done in union than in separation." The Council instructs the Executive and Administrative Committees to plan the work of the Council in accordance with this view, ever having in mind its duly defined field of constitutional action and taking such steps as will maintain the closest possible relationships between it and the constituent denominations.

2. The Council authorizes the Executive Committee, as assured resources may warrant, to strengthen the Secretarial Staff of the Council by the appointment of such additional secretaries as it may deem necessary to enable the Council to

carry forward a larger work with the confidence and support of the churches.

3. The Council requests the constituent bodies to provide for the support of the Council and its work on the scale of $300,000 per annum for the next two years, and it asks these bodies to accept their equitable apportionment of this amount, as may be suggested by the Administrative Committee.

4. The Council authorizes such a conference with the inter-board agencies as has been suggested, for the purposes specified, with the understanding that any general plan of cooperation involving the denominations in any way not already approved by them in connection with the Federal Council or the inter-board bodies must be referred to the denominational courts or other authorities.

5. The Council approves the statement of the Committee on Methods of Cooperation with regard to the readiness of the Council to adjust its organization, within its constitutional character and responsibility to the churches, in any way that may be necessary to enable it to be of service to the churches or to any of their agencies.

6. The Council refers to the Executive Committee with power the article numbered eight, of the By-laws, with regard to the Commissions of the council, and authorizes it to make any ad interim changes which it may deem wise in the commission and committee organization (including the Administrative Committee) and to report to the next meeting of the Council the appropriate wording of by-law eight.

7. The Council expresses the conviction that out of the experiences and discussions of the present time there shall come the achievement of a richer form of expression of that "spirit of fellowship, service, and cooperation" in which the Federal Council began and which it is its duty and its joy to promote.

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ALFRED WILLIAMS ANTHONY
R. F. CAMPBELL
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CHARLES F. CARTER
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HENRY CHURCHILL KING
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GEORGE W. RICHARDS
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JAMES I. VANCE
CHARLES L. WHITE
LUTHER B. WILSON

Committee on Methods of Cooperation.

NOTE: The above recommendations are here printed in their final form as amended at a few points when adopted by the Council.

THE PRESENT ORGANIZATION AND PLAN OF THE FEDERAL COUNCIL

Report Presented to the Executive Committee, January 21, 1921

(Adopted with amendments indicated in footnotes)

At the meeting of the Executive Committee held in Boston immediately after the adjournment of the Council, the Administrative Committee was instructed to prepare and to present at the meeting of the Executive Committee on January 21st suggestions with regard to the work and organization of the Committees and Commissions of the Council for the coming year. The Administrative Committee appointed this Committee to draw up such a report. The Secretarial Council, composed of the President, the Chairman of the Administrative Committee and the Secretaries of the Council and its Commissions, have spent many hours in the consideration of this matter and our Committee has had before it their recommendations.

1. First of all, it seems to us of the greatest importance that the consciousness and sense of responsibility of the Federal Council itself as the representative agency of the churches should be strengthened in every way possible. We should not be satisfied to conceive of the Council simply as a quadrennial meeting of the members appointed by the churches who attend that meeting and for the rest of the quadrennium have no relation to any of the things done in their name. The Council is a representative body chosen by the Churches for real service for a period of four years. In two ways it might be possible for the Council itself to guide its work more directly. In the first place it might be wise to provide (a) that any formal deliverance which is to be put forth in the name of the Council should be first submitted to all the members of the large Executive Committee of the Council with the understanding that all replies shall be returned within a fortnight;[1] (b) that a semi-annual report of work done or in contemplation should be sent to each member of the Council in addition to the Federal Council Bulletin, with a request for suggestions as to the Council's policies and plans, and (c) that the minutes of the monthly meetings of the Administrative Committee, which are now sent to all members of the Executive Committee, should go also to the full membership of the

[1] As adopted, this recommendation includes the following further clauses: "and what constitutes 'a formal deliverance' shall be determined by the Administrative Committee, provided, however, in cases of urgency the Secretarial Council shall have authority to refer directly to the Executive Committee for approval any statement which they wish to have issued as a formal deliverance of the Council."

Council.[1] In the second place the utmost importance should be attached to the annual meetings of the Executive Committee, which according to the Constitution has "authority to attend to all business of the Federal Council in the intervals of its meetings." The Constituent Churches should provide for the expenses of the members of the Executive Committee in attending its annual meetings. All larger questions of policy and program should be presented to it for its determination and it should especially give directions to the Administrative Committee and to the Commissions and Secretaries of the Council with regard to the problems of emphasis and proportion and the proper functions of the Council and its agencies, and the appropriate field of their action.

2. The meeting of the Council in Boston referred "to the Executive Committee with power the article numbered eight, of the By-laws, with regard to the Commissions of the Council, and authorizes it to make any ad interim changes which it may deem wise in the commission and committee organization (including the Administrative Committee), and to report to the next meeting of the Council the appropriate wording of by-law eight."

With regard to the Administrative Committee, we think the wise course is to continue for the present the plan approved by the Council at its special meeting in Cleveland, May 6-8, 1919, as follows:

> "In its constitution this Committee shall be thoroughly representative of all forms of organized Christianity, both denominational and interdenominational, related to the Federal Council. In this Committee every related denominational body shall have the right to have an authorized representative. The Executive Committee shall appoint the denominational representatives after consultation with the denominational representatives present. It shall also include the chairmen and secretaries of the Commissions of the Council; and every interdenominational body affiliated with the Council may have an authorized representative in the Administrative Committee chosen by the body itself. Additional members may be appointed by the Committee.[2]
>
> The primary function of this Committee is to carry out the policies determined by the Federal Council. All matters of importance shall

[1] Item (c) was not adopted by the Executive Committee, it being held that the sending of the Federal Council Bulletin to all members of the Council is sufficient to keep them in touch with its work.

[2] The following explanatory statement was adopted by the Executive Committee in connection with this section:

"1. That the Administrative Committee shall be appointed by the Executive Committee after consultation with the bodies represented except when such bodies shall choose to appoint their own representatives.

2. The Administrative Committee shall be constituted as follows:

(a) One representative from each of the various ecclesiastical bodies represented in the Federal Council.

(b) Representatives of such other agencies of organized Christianity as may become officially related to the Council.

(c) Chairmen of the Commissions and Secretaries of the Council and of the Commissions of the Council.

(d) Members at large, not to exceed fifteen in number."

be referred to it by the Secretarial Council for their final determination.

It shall maintain the closest possible relations between the Federal Council and the other interdenominational agencies representing the churches and their boards.

It shall be the agency by which the representatives of the various denominations should be kept in touch with the Council and the Commissions of the Council and the agency by which the Council and its Commissions should be kept in touch with each other.

The Administrative Committee shall meet monthly, with provision for special meetings."

The present period is a time of transition and change in the field of cooperative work. The conference of representatives of the Federal Council and of the other interdenominational agencies which met on December 13th in accordance with the action of the Council in Boston illustrates this. That Conference proposed the establishment of a Consultative Committee made up of representatives of the inter-Board agencies and of the Federal Council to study the question of cooperative relations and report at a later conference, but it also wisely held that in the new experiments which may be made no results already won from past experience should be imperilled and that the existing agencies of the churches should "maintain and utilize the relations of consultation and affiliation through the Federal Council which have been established."

We believe accordingly that such an agency of the Council as the Administrative Committee now is and may be made, is indispensable to the wise direction of the work. Any changes that should be made in it will be clearer by the time of the next meeting of the Executive Committee, and by the time of the next meeting of the Council such a by-law can be framed as the Council in Boston contemplated.

3. A third problem, and perhaps the most perplexing of all, is the right organization of the commissions of the Council and their relations to the Executive and Administrative Committees. Originally it appears to have been the plan to have only an Executive Committee with the Commissions subject directly to it. Experience has clearly demonstrated that a Committee like the Administrative Committee, meeting frequently and acting ad interim for the Executive Committee and subject to it, is necessary for the business of the Council, for the correlation of the Commissions and for the proper relation of the Council to other activities of the churches in the field of cooperation. It seems clear to us that the right conception of the Commissions is as Committees of the Council, correlating and acting with and for the agencies of the denominations in the field of the Commission concerned, or rendering cooperative service in some field where the denominations are not acting or where they need some supplemental instrumentality to their activity. As such Committees, the

Commissions are related to the Council and to the Administrative Committee, in the interval between the Executive Committee meetings, and their work is held in proper unity and in faithful accord with the policies of the Council by means of regular secretarial conferences which prepare the recommendations and plans of the Commissions for consideration by the Administrative Committee. This is not a proposal of new centralization. The widest possible distribution of responsibility is to be desired and the Commissions, especially such as are made up of denominational agencies and their representatives, should have as large a measure of freedom of action as possible. Our proposal is simply a statement of what has now developed in the normal growth of the work, namely a common clearing house and method of coordination by means (a) of frequent periodic conferences of all the secretaries of the Council and of its Commissions and (b) of monthly meetings of the Administrative Committee.[1]

If this is the right view of the nature and relation of the Commissions the question remains as to the membership and organization of each Commission separately and as to the number, classification and relations of the whole body of commissions.

(1) As to membership and organization, the Commissions vary, and we think that it is wise to recognize the need of freedom and variety in their formation, subject in each case to the approval of the Administrative Committee.

(2) There are at present ten Commissions and eight or ten committees. It seems to us that for the present year and until the next meeting of the Executive Committee the following Commissions and Committees are needed, which may be classified and presented in the following simple scheme:

I. General Administrative and Cooperative instrumentalities.

1. Advisory Committee on Forethought and Outlook.
2. The Federal Council's Participation in the Consultative Committee of Interdenominational and Inter-Board agencies.
3. Committee of Conference of Denominational Forward Movements.
4. Washington Committee and Committee on Chaplains.
5. Chicago Committee.
6. Committee on Interpretation and Publicity.

II. The Commission on Evangelism and Life Service.

III. The Commission on Christian Education.

IV. The Commissions of Social Welfare.

a. The Commission on the Church and Social Service—including works of Benevolence and Mercy in our own country and the questions of Country Life so far as the Federal Council is properly related to them.

b. The Commission on Temperance.

[1] The question of a more thorough statement of the relation of the work of the Commissions to the Administrative Committee was referred to the Administrative Committee to report to the next meeting of the Executive Committee.

V. The Commissions on International Relations.

a. The Commission on International Justice and Goodwill—including works of Benevolence and Mercy abroad and the questions of Relations with the Orient and Latin America.[1]
b. The Commission on Aid to the Churches of France and Belgium.
c. The Commission on Relations with Religious Bodies in Europe.

VI. The Commission on Councils of Churches (State and Local).

VII. The Commission on Negro Churches and Inter-Racial Relations.

This scheme drops the Committees on Home and Foreign Missions, recognizing that these two great fields of the Church's work are covered by the Home Missions Council and Foreign Missions Conference and that any questions of relationship between the Federal Council and these two bodies are provided for, first, by the representation of these two bodies in the Administrative Committee and, secondly, by the proposed Committee on Consultation recommended by the Conference on December 13th.

This scheme also omits some other committees which should be considered Committees of the Council under the Administrative Committee, such as the Committee on Religious Work in the Canal Zone, or temporary committees for special purposes.

We have sought to omit whatever can be left out and not to promote unnecessary or superfluous arrangements. We believe that the Federal Council should stand ready for any service desired of it, and that by such service wisely and unselfishly rendered it will be more and more securely established in the confidence of the churches and their various agencies, and will be ever more and more clearly recognized as a necessary instrument of cooperative and common endeavor.

4. We think it would be well if there might be at this meeting of the Executive Committee a free discussion of the principles which should control the work of the Council and of some of the present problems—such as these:

(1) Where should the main emphasis be laid in the work of the agencies of the Council?
(2) How can a new and common evangelistic impulse be given to all our churches?
(3) How can an adequate supply of men for the ministry and missions be secured?
(4) What are the right principles and limits of effort in the matter of expression of opinion and action on the part of the Federal Council of the Churches on economic and industrial issues?
(5) How can all our educational forces and organizations be assisted in a common effort in behalf of all that is included in the ideal of "Christian education?"

[1] It was understood, however, that for the present the Commission on Relations with the Orient might continue separately.

(6) What is the right place of the Federal Council as representative of the churches in matters of international church relationships and of international problems, social, political or moral, which affect the life and work of the churches?

(7) How can adequate financial support of the Council and its work for 1921 be secured?

Finally, we see clearly the difficult task now before the Council. There are some who wish it to press forward aggressively and lead the churches out into new fields. There are others who dread any new effort and who would like to see the Council hardly more than an agency for occasional consultation. And even those who favor some middle way do not realize the difficulty of the financial problem. Amid all perplexities, however, our course is plain. It is to seek the path of duty, of the right and necessary cooperative action, never more demanded than now, and quietly, without the publication of programs or the advertisement of proposed effort, to render service as means for it are provided.

Alfred Williams Anthony,
Edward D. Eaton,
John M. Glenn,
Howard B. Grose,
Charles S. Macfarland,
John A. Marquis,
Frank Mason North,
Robert E. Speer.

THE CHURCH FACING THE FUTURE

Report of the Committee on the War and the Religious Outlook

I. The Committee and Its Work

1. What the Committee is, and How it Came to Be

The pages which follow tell the story of a piece of collective thinking. They attempt to compress within a brief compass the main results of a piece of work which has been carried on cooperatively by a large number of different individuals during a period of nearly two and a half years, and which is not yet completely finished. While we were still at war, it became clear to those who had been engaged in the war work of the churches that when peace came the church would be faced with a number of problems no less insistent and no less perplexing than those which she had confronted in war, and that if she was to meet them adequately she must begin to prepare at once. The result was the appointment of the Committee on the War and the Religious Outlook.

This was an interdenominational Committee, including in its membership representatives of the larger Protestant churches as well as of the two Christian Associations. It was constituted on April 2, 1918, by the joint action of the Federal Council of the Churches of Christ in America, and the General War-Time Commission of the Churches. Its purpose, as defined at the time of its appointment, was "to consider the state of religion as revealed or affected by the war, with special reference to the duty and opportunity of the churches, and to prepare these findings for submission to the churches." Conceived under the shadow of war strain and of war responsibility, and beginning its work while the armistice was still in the indefinite future, it has continued its studies during two years of reconstruction, and found the reasons which at first sight seemed to justify its appointment reinforced by a closer acquaintance with the new conditions under which the major part of its work has been done. Indeed, if the Committee rightly interprets the significance of its work, it is to be understood less as a contribution to a passing emergency than as a new method of approach to problems which are always with us—an experiment in cooperative thinking which, if it has any measure of success, will warrant its repetition or continuance.

2. Its Organization and Method of Procedure

While created by the initiative of the Federal Council and the General War-Time Commission as a result of their con-

viction that the war had laid upon the churches the duty of the most thorough self-examination, the Committee was given entire freedom to act according to its own judgment as to method of procedure, subjects to be studied and persons to be associated in the work. Originally consisting of nine members, it has added to its number until its present membership consists of twenty-eight, representing nine different churches, as well as the two Christian Associations. In addition, a large number of other persons (123) have served on its subcommittees, and to a still larger number it is indebted for active assistance and helpful suggestions.[1]

The Committee was financed by a fund of $20,000, provided by the Interchurch Emergency Campaign as part of a larger fund of some $200,000 which it raised on behalf of the cooperating churches for the work of the General War-Time Commission and its affiliated committees. In addition, during the formative period of its work, the Committee was much assisted by special contributions from the Trustees of Oberlin College and the Directors of the Union Theological Seminary. Through an arrangement with Association Press, to which we desire here to make grateful acknowledgment, it was possible for the Committee to issue its publications (with the exception of the Bibliography on the War and Religion) without financial risk, and the funds at its disposal were available for the expenses of the central office, of the preliminary studies which were necessary, of the conferences that it was found advisable to hold, and for the promotion and distribution of the material issued. With the exception of the Secretaries and of the office staff, and a few small payments for pieces of necessary investigation on the part of men who gave up other remunerative work for this purpose, the services rendered by the officers and members were entirely voluntary, and for this service, as well as for the generous contribution made by many who were not members, the Committee would here express its sincere appreciation.

3. A Bird's-eye View of the Committee's Work

It was the original expectation of the Committee to issue a single report covering the entire field of the church's duty

[1] President Henry Churchill King was chosen Chairman of the Central Committee and Professor William Adams Brown Vice-Chairman. On account of prolonged absence in Europe, President King was compelled to resign the chairmanship in the spring of 1919 and Professor Brown became the Chairman of the group, with President King and the Reverend Charles W. Gilkey as Vice-Chairmen. Reverend Samuel McCrea Cavert was chosen Secretary of the Committee in February, 1919, and during a part of the time the Reverend Angus Dun served as Associate Secretary. During the interval before Mr. Cavert assumed his duties, the Reverend Marion J. Bradshaw served as Acting Secretary of the Committee.

and responsibility, but as they proceeded with their studies it became clear that it would not be possible adequately to treat within a single volume some of the most important topics needing consideration. It was decided, therefore, to issue a series of reports, each dealing with a special field of investigation, and in the meantime, to meet the need of the churches for inspiration and guidance in subjects of pressing importance, a series of pamphlets was prepared on the larger aspects of the church's duty and responsibility.

Four reports have either appeared or are in press dealing respectively with the following subjects: Religion Among American Men: As Revealed by a Study of Conditions in the Army; the Missionary Outlook in the Light of the War; the Church and Industrial Reconstruction; Christian Unity: its Principles and Possibilities. A fifth on the Teaching Work of the Church will follow shortly.

Earlier preliminary publications of the Committee consisted of a comprehensive bibliography on "The War and Religion," giving the literature up to January 1, 1919, and the series of pamphlets already referred to, which were published under the general heading "The Religious Outlook." The first of these, by Dr. Robert E. Speer, on "The War and the Religious Outlook," gives a general survey of the conditions which faced the church at the coming of peace, and points out the more important tasks to which it must address itself. Later pamphlets in the series were the following:

"Christian Principles Essential to a New World Order," by President W. H. P. Faunce.

"The Church's Message to the Nation," by Professor Harry Emerson Fosdick.

"Christian Principles and Industrial Reconstruction," by Bishop Francis J. McConnell.

"The Church and Religious Education," by President William Douglas Mackenzie.

"The New Home Mission of the Church," by Dr. William P. Shriver.

"Christian Aspects of Economic Reconstruction," by Professor Herbert N. Shenton.

"The War and the Woman Point of View," by Rhoda E. McCulloch.

'The Local Church After the War," by Dr. Charles W. Gilkey.

It is the purpose of this final pamphlet to give some account of the reasons which have led to the choice of the special topics and to sum up the general conclusions to which the Committee's studies have led.

II. The Church and Its Task

1. The Background

Two contrasted attitudes toward the church are much in evidence today. According to one of these, the church is an outworn institution. It has had its chance of leadership and has failed to make use of it, and the magnitude of the failure can be measured only by the magnitude of the profession which it belies. Declaring itself to be the moral and spiritual leader of mankind, the church, so we are told, has squandered its energies in trifling matters and the great issues of the time have found it silent or, if speaking, with such divided and uncertain voice as to carry no conviction. For the leadership of the future, therefore, those who take this view of the church would have us look to other interests, the university, the state, the industrial or economic group.

This exaggerated criticism has called forth a correspondingly exaggerated reaction. Where some despair of any help from the church, others would make her a kind of maid of all work for society. Scanning the horizon for possible help in this time of moral distress, they fail to see in other institutions the moral leadership the age needs. When it comes to the deeper issues of life, science and statecraft alike seem helpless, and in the industrial sphere, the storm center of the present conflict, unity of counsel and spiritual sympathy seem more remote than ever. In such a crisis there seems no help but in religion, and where look for such help if not to the institution of religion, the church? So we find coming to the church from the most unexpected quarters, the sanctum of the editor, the platform of the politician, and even the office of the business man, the Macedonian cry, "Come over and help us."

Underlying both these attitudes and in part explaining them is the vaguest possible conception of what the church is and what it can rightly be expected to do. To judge whether the church has succeeded or failed, still more to determine what it is reasonable to anticipate as to its future success or failure, we must first be clear as to the standard by which success or failure is to be judged. But this requires us to be clear as to two things: first, what the church ought to do; second, how she can do it. Yet how few of the church's critics can give an intelligent answer to these two questions. Indeed, how few have ever definitely raised them in their own minds.

Nor is this uncertainty as to the church's function confined to those outside the church. Among church members also we find the widest possible divergence of opinion as to what function the church should fulfil in the life of our time. The

views held range all the way from the pre-millenarian's conception of the church as concerned solely with the witness to individuals of the impending Advent, to that which gives the church wide social responsibility and believes that it should actively and directly undertake work for the reformation and even for the reconstruction of society.

And as Christians differ as to their view of the function of the church, so they differ as to their view of the way in which that function should be discharged. Some who hold what is called the social Gospel believe that the church's primary responsibility is to proclaim the Christian ideal and to inspire the men and women who in their several walks of life and through the different institutions of society shall bring this ideal to prevail. Others believe that the church as an institution is directly responsible for social betterment and should herself undertake as an organized body the work of charity, of education, of healing, of economic and industrial reform, which are now largely in the hands of other agencies.

2. The Attitude of the Committee

Against this background the work of the Committee is to be understood. While no formal statement of principles has been adopted by its members, certain common convictions have united them which have determined the scope and method of their study. We have been at one in believing that the primary function of the church is to witness to the reality of God as He has revealed Himself to mankind in redemptive activity through our Lord and Saviour, Jesus Christ. As the institution of the Christian religion, we conceive it to be the duty of the church to preach the Gospel of salvation through Christ, to provide the opportunity of worship through the word and the sacraments, to train its members in the meaning and the responsibility of Christian discipleship, and to win to the allegiance of Christ by missionary activity all those everywhere whom it is possible to reach by the Gospel.

We believe further that the field of this witness should be as wide as human life. The Gospel we proclaim has a message both for the individual and for society. To the individual it brings the promise of personal salvation and summons to the ministry of Christian love. For society it holds out the hope of a new social order which our Master called the Kingdom of God, a society in which the principles of love and service which He exemplified in His own life shall become the law of all life everywhere, and the relationships of trust and mutual helpfulness which now unite parents and children, husbands and wives, brothers and sisters in the family shall determine the relations of men in society as a whole and in all its parts. We conceive it to be the duty of the church to

point out wherein human life as at present organized falls short of this ideal and fails to apply these principles and what changes need to be made, both in our attitude and in our conduct, to make it conform more perfectly to the mind of Christ. The present group of studies was undertaken in order to furnish information which shall help to make this ministry at once more intelligent and more effective.

In particular we find three points at which our failure to realize the Christian ideal is most pronounced. The first is in the relation of nations to one another; the second, in the attitude of races to other races, and the third, in the rivalry of individuals and of classes for power, wealth and prestige. Here we are faced not simply with a failure to attain the Christian standard, but with the denial that such a standard exists or that if it exists it is applicable to such a sphere. Here, therefore, the church faces a manifest duty at once of criticism and of remedy.

This failure to apply Christian principles to politics, to race relationships and to business was indeed apparent long before the war, but the extent and appalling character of its consequences were revealed only when the war came. Then for the first time we realized what was the alternative to Christianity, a world in chaos, with every man's hand against his neighbor and no firm foundation on which to base our confidence in the social reconstruction in the necessity of which every one professed to believe.

But the war revealed to us more than this. It showed us how indissolubly the social failures of which we have been speaking were interwoven with failure in the individual men and women who make up society. It was because human beings cherished unchristian ideals, worked for selfish and narrow purposes and doubted the possibility of realizing the aims which Jesus Christ proposed for His disciples that this unspeakable calamity has befallen the world. Our study has confirmed our belief that apart from Christian individuals there can be no Christian society, and that the duty of the church is to train the former for the service of the latter.

This general view of the situation has determined the direction of the Committee's studies. First of all, it was necessary to take account of the present situation and to learn, as far as it was possible to do so, what was the attitude of the average man and woman to the Christian religion and what help could be counted on from him in the solution of the larger problems to which reference has already been made. In the second place, it was necessary to study more in detail the particular problems with which the church is concerned as it faces the deepseated social evils and failures which the war has revealed. Finally, it was necessary to consider how the

church was meeting these problems, and in particular how it was possible to unify her activities and agencies for more effective service.

3. The Religion of the Average American

The first of these topics is dealt with in part in the first of the studies published by the Committee, "Religion Among American Men: As Revealed by a Study of Conditions in the Army." This, as the name implies, is a study of the attitude toward religion and the church of the men in the American army. These men, taken as they were indiscriminately from all parts of the country by the military draft, constituted a cross section of our American manhood. Their opinions, therefore, as to the Christian religion and their religious habits and life give us an interesting side-light as to what young men in general are thinking about religion and as to the character of the men with whom the church has to deal.

It is true that it would be misleading without further qualification to take the experience of these young men as typical of the country at large. The conditions under which they were living were abnormal, and what was true of them then would not necessarily have been true or at least equally true under other conditions. They had been suddenly taken from home and plunged into unfamiliar surroundings. They were deprived of natural contacts with persons of other ages and of different sex. They were faced with a crisis which demanded the sacrifice of all that they held dear, even life itself. To draw conclusions from what they experienced then as to conditions which obtained before the war is to indulge in reasoning which is at least of doubtful validity.

Moreover, even within the Army itself conditions varied greatly. The situation in the home camps differed widely from that across the sea, and in the Army overseas conditions at the front differed from those which obtained in the supply service and the reserve sectors. Moreover, all observers agree that with the armistice there came a moral slump, and the uplift of war enthusiasm gave way to a backwater of sluggishness and of indifference. Nevertheless, when all is said, the fact remains that the war gave us a unique opportunity to learn what the young manhood of America believes about religion, and the church which desires to do its duty to the young men of tomorrow will do well to lay its lessons to heart.

In the study which the Committee has undertaken every effort has been made to guard against preventable mistakes and to confine the conclusions drawn to the realm of what is reasonably certain. The report distinguishes between the kind of religion which the men brought with them to the Army and

the effects which were produced upon that religion by the experiences through which they passed. It distinguishes further between the faith of the majority and the conditions which obtained in smaller exceptional groups. In studying the faith of the majority the attempt was made to distinguish between their attitude toward religion and morals in general and their attitude toward the church and its teachings in particular. Above all, the Committee never forgot that these young men, even supposing their experience to be typical of young manhood as a whole, represented only a section of the population and a limited, even if important, phase of experience, and that the findings of a study based upon such evidence needed to be supplemented and corrected by evidence drawn from other sources and based upon a wider induction. There were in particular two further groups which needed to be studied before we could hope to obtain a trustworthy impression of the state of religion in the country in general. These were the women and that large body of men who remained at home and carried on their old work. An attempt to interpret the experience of these important groups is made by Miss McCulloch in her pamphlet on "The War and the Woman Point of View" and by Dr. Gilkey in his pamphlet on "The Local Church After the War."

Miss McCulloch points out that the war brought to women an enlarging experience of service and a deepening instinct for freedom, and asks what use the church proposes to make of "this fresh young force, the power of the women of the world." She calls for a new definition of the Gospel, one that shall emphasize its positive rather than its negative features, and shall bring to a world that is tired, perplexed, bewildered in its search after God a new interpretation of goodness, one which shall make it "synonymous with initiative, aspiration, courage, the right to look for fulfilment of life."

Dr. Gilkey gives the reasons for believing that the effects of the war experience may have been even deeper and more far-reaching upon those who stayed at home than upon those who went, and tries to analyze what the nature of these effects has been. He speaks of the influence of the war upon personal religious experience, notably in connection with the revival of the habit of prayer, of its effect upon Christian service, and of its implications for the corporate life of the church. He shows how the church has been made conscious in new ways of its responsibility for the life of the community in which it is located and how this consciousness is leading it to redefine its task in broader and more comprehensive terms. But he points out that it can fulfil its function most effectively only in the measure that it holds itself true to its time honored responsibility of dealing with individual men and women and

giving them that first hand experimental knowledge of the Christian religion, the lack of which our study of the army conditions has so strikingly revealed.

4. The Church and the World Gospel

But the question as to the state of religion in our own country is itself but a part of a much larger question, that of the state of religion in the world. What effect did the war have upon the missionary enterprise of Christianity in the largest sense? In particular, what was the relation of the men and women in the different non-Christian countries to the spectacle presented by a Christendom engaged in internecine struggle? Has the war dealt a death blow to Christian missions or are the forces which inspired this most Christ-like of all the church's enterprises still operative, and may we hope to see in the near future a revival of the church's missionary activity at home and abroad?

This question forms the subject of the second of the Committee's reports, that of "The Missionary Outlook in the Light of the War." This calls attention to the enhanced significance and urgency of foreign missions in the light of the war, gives a bird's-eye view of the effects of the war on the religious outlook in various lands, and concludes by a brief survey of missionary principles and policies in the light of the war. It is a composite study undertaken by more than sixty of the leading missionaries and secretaries of foreign boards, and gives what is perhaps the most authoritative account of present conditions on the mission field. Such a method of composition has its disadvantages, but it is more than counterbalanced in the present case by the impression of unity and strength in the outcome. One feels that he is dealing with men of wide vision, schooled by long experience of large affairs to express judgments which are worthy of serious consideration and who, in this time of world disintegration and uncertainty, possess just that knowledge of the forces which are operating in the different peoples to form the basis of an enlightened policy for the future. Mr. Zangwill recently expressed his surprise, on receiving by mistake a number of "The International Review of Missions," at the broad outlook and human interest shown by the writers of its articles. This impression would have been confirmed by a reading of this report. In an age which has witnessed the most gigantic war which history records, a war in which Christendom itself has been divided into hostile camps, each bent upon the other's destruction, here are a group of men who not only believe in theory in the unity of mankind, but have dared to live according to the faith they profess and whose venture has succeeded to a degree which a few years ago would have seemed incredible.

In modern missions we are dealing with a world movement of an extent and momentum which must arrest the attention of anyone who desires to understand the age in which he lives.

Scarcely less impressive than the extent of the field is the number and variety of the interests represented within it. All kinds of questions confront the modern missionary, questions educational, political and economic, as well as religious, and to each we find Christian missions making its contribution. There is no phase of the life of the peoples to whom the modern missionary goes with which he is not at some point or other concerned.

This wide range of interest is reflected in the present report. It deals with such topics as the new internationalism, the League of Nations, the rise of democracy, the emancipation of women, the revival of nationalism and its perils to world peace, and the relation of missions to international politics and big business. In reading it we are brought face to face with all three of the major problems to which I have already referred—that of race, that of industry, that of international relationships.

5. Unsolved Problems

To the first of these problems—that of race—the Committee have not been able to give the attention which its importance deserves. The church touches this most intimately in connection with the foreign missionary enterprise. But it touches it no less and in ways even more baffling and perplexing in connection with the different racial groups which may be living under a single government. Our own negro question is a case in point and the question raised by the groups of different nationality and foreign speech living together in the congested quarters of our great cities. The latter aspect of the problem is briefly referred to in Mr. Shriver's pamphlet on "The New Home Mission of the Church," but it has not been possible for us to give the former the detailed treatment which its importance deserves. The Committee felt strongly the need of a special study of the church's duty to our own colored population in the light of the new and perplexing questions which the war has raised. Much interesting information was brought to our attention which it seemed to us important to make accessible to the wider public and many problems emerged which needed just such impartial and objective study as it was the purpose of this Committee to undertake; but time and strength are limited, and with the force at our disposal it did not seem possible for us at this time to undertake this particular piece of work. This study, therefore, with others which we shall presently name, remains a desideratum for the future.

Scarcely less baffling than the problem of race is the group of questions which grow out of the economic and industrial situation, the questions which have to do with man's need of food and shelter and clothing, his right to work and to the equitable distribution of the products of his work, and, above all, a voice in determining the conditions under which that work shall be done. In countries like the United States, which have developed a highly organized industrial system, such questions occupy an increasing share of men's attention and determine their attitude toward questions of national politics, of international policy and of race relationship. To these questions, therefore, the Committee has given a considerable amount of its time and strength. They are the subject of one report,[1] and of two pamphlets.[2] In these studies we have tried to determine what Christian principles really require of the church as it faces the problems of industrial reconstruction and in what ways this duty can best be met under existing conditions.

In entering upon a study of the relation of the Church to the problems of industrial reconstruction the Committee has been under no illusions as to the difficulty or the delicacy of the undertaking. Two dangers were to be avoided: the danger of uttering pious platitudes which nobody would deny because they were not related to any definite proposals for action; the danger, on the other hand, of taking sides on some disputed issue as to which men, equally intelligent and equally Christian, might honestly differ.

Examples were not lacking to point the warning. Of the many recent pronouncements of Christian bodies on the industrial question the great majority were of the former kind. They set forth the duty of Christians to apply Christian principles to economic and industrial problems but they did not attempt to show in detail how this is to be done. This is true of even so excellent a document as the Archbishop's report on Christianity and Industrial problems. On the other hand, the report of the committee of the Interchurch World Movement on the steel strike deals with a highly controversial subject which must inevitably lead to sharp criticism on the part of those who differ from the conclusions reached.

Nevertheless, it did not seem to the Committee that we could avoid the responsibility of making the attempt. The more difficult the subject, the more important it seemed that it should be approached with intelligence, candor and good judgment. If the Church is responsible for applying the principles of her Master to the existing social and industrial

[1] The Church and Industrial Reconstruction.
[2] "Christian Principles and Industrial Reconstruction," by Bishop Francis J. McConnell and "Christian Aspects of Economic Reconstruction," by Professor Herbert N. Shenton.

situation, then it must be possible to state the method and limits within which this application should take place. The Committee, therefore, requested Dr. Faunce to call together a group of men representing different interests and different branches of the Church to consider the principles which should determine the Committee's procedure and outline the subject matter to be covered. This sub-committee held a number of meetings, called a number of persons into conference and made a thorough study of the available material. The report on "The Church and Industrial Reconstruction" is the result.

At the outset certain principles were agreed upon as determining the method of procedure. It was agreed that the point of departure must be the Christian Gospel. Instead of inquiring "what social reforms were practicable and afterwards giving them the sanction of a Christian label," the Committee proposed to inquire what the Christian Gospel demanded of and for men and to make this demand its standard for judging the existing order. In the second place, the Committee were clear that this standard must be applied to conditions in the real world. "Our aim must be to discover what a genuine application of Christian principles to our industrial life would require." Finally, the conclusions reached should be embodied in definite suggestions which should serve to guide those who desire help as to their personal duty.

The Committee were assisted in their studies by two pamphlets prepared by members of the group, one by Bishop McConnell on "Christian Principles and Industrial Reconstruction"; the second, by Professor Shenton, on "Christian Aspects of Economic Reconstruction." The first of these set forth some of the elementary moral and spiritual principles which Christian men bring with them to their study of the industrial situation. The other analyzes the different elements in the situation to which these principles must be applied.

In approaching the subject of their study, the Committee found it important to make certain distinctions which are often overlooked or at least imperfectly recognized in similar discussions. In the first place, the distinction between the ideal and the method of realizing it. Each constitutes a separate problem, and to each the Gospel has a definite contribution to make; but the contribution is a different one in each case, and the obstacles to be met in applying it are different. Again, in considering the method of applying Christian principles, we found it necessary to distingush between the nearer and the longer future. Some things are immediately practicable but for others a long process of education is necessary. Still further, it was necessary to distinguish between what can be expected of individual Christians and what can rightly be asked of the Church as an organized body. Finally, we must never forget

that we live in a world where not all men accept the Christian standard. It makes a difference, therefore, in our attitude toward contemporary problems whether we are dealing with men with whom we can cooperate in whole or in part or whom we must uncompromisingly oppose.

In considering these and other similar questions, the Committee has made every effort to distinguish between those clear matters of principle as to which we have a right to expect agreement among Christians and those more difficult questions of interpretation or application as to which men, equally honest and sincere, may differ. We recognize that we are living under a law of change and progress; and, as the passage of time has brought us light on many questions as to which our fathers were in the dark, so we must pass over questions to our children for their answer in the light of the fuller knowledge of the future.

The questions of race and of industry bring us face to face with a third question, no less perplexing, namely that of government. The Committee met it in connection with its study of conditions in the Army. That study was a study of religion as it was experienced by men who were in the service of the Government and under its control. It was made by men who, though ministers and priests of Christian churches, were themselves commissioned by the United States Government as chaplains to minister to the religious needs of the soldiers. Here we find the Government, which represents all the people, recognizing religion as a need so important that it was legitimate for the Government to use the people's funds in providing for its satisfaction. What does this imply for the future as to the relation between state and church? To what extent may the Government of the United States take account of the religious needs and convictions of its citizens, and, conversely, in what way and to what extent, in a country where religion is free and the church financially independent of the state, is the church responsible for seeing to it that the state expresses in its policies, both national and international, ideals which are Christian? This is a question as to which there is still wide difference of opinion among Christians and as to which in the interests of effective action a common understanding is desirable.

The Committee met the question on a larger scale in its study of the foreign missionary situation. Much of the discussion as to the future of missions dealt necessarily with the prospects of the League of Nations. What ought to be the attitude of the churches to such a proposal and in what way and to what extent may they rightly commit themselves to its support? To very many American Christians, if we may judge by the declarations of the official bodies which represent

them, the League has seemed to present a moral issue with which the churches as churches could rightly concern themselves. As the servant of the Prince of Peace, the Church of Christ is committed to the ideal of international brotherhood and peace. But this ideal can only be realized by the action of governments as well as of the individuals who compose them. Here again, as in the case of religion in the Army, church and state are brought face to face, and the definition of the principles which determine the right relation between them becomes of very real importance. The Roman Catholic Church has a very definite theory of the relation which it believes should obtain between church and state which it has developed in an extensive literature. The Protestant churches in their reaction from the Catholic position have emphasized the separation of state and church. They have not yet adequately developed a positive doctrine of the true relation that should obtain between them.

Two reasons have deterred the Committee from undertaking a special study of this important and difficult subject: One was the intricacy and delicacy of the questions involved, which would have required a longer and more detailed study than it was possible for the Committee to give in the limited time at its disposal, but even more important was the fact that a right treatment of this subject was dependent upon other and preliminary studies which needed to be completed first. These preliminary questions the Committee has considered in other reports. The general principles involved are briefly outlined by Dr. Faunce in his pamphlet on "Christian Principles Essential to a New World Order" and by Dr. Fosdick in his pamphlet on "The Church's Message to the Nation." The fuller treatment which is needed must wait for a later and more favorable opportunity.

Yet, though we have not been able to give any full discussion of the League of Nations, our studies have not been without their indirect contribution toward this most important theme. It is one thing to formulate the essential principles on which a Christian League must be based, as President Faunce has done. It is another to give a concrete illustration of the operation of these principles in the lives of living men. This illustration foreign missions has been giving us. Its contribution to the coming League is summed up by the writers of the report as follows: First, it is developing a body of people committed to the idea of brotherhood; second, it is stimulating the spiritual forces of service and sacrifice, on which alone the effectiveness of the League will finally depend; third, it is creating the faith which is indispensable to so great a venture; fourth, it is developing a spirit of mutual understanding and so encouraging rational methods of deal-

ing with the differences between human beings; finally, by providing a common religion, it is furnishing the common interest without which a full and permanent brotherhood is impossible.

6. The Church Facing Its Task

But all these questions of race, of industry and of government force us back to a deeper and a more fundamental question still, namely, that of the nature and function of the church in modern society. What is this church which is to represent the Christian attitude and in what way may the principles which it professes be expressed in its own organization and life? This central problem forms the subject of the Committee's report on "Christian Principles: Its Principles and Possibilities," as well as of Mr. Shriver's pamphlet on "The New Home Mission of the Church."

Mr. Shriver's approach is a practical one. Surveying the field as a whole in its many-sided demands upon the church, he asks what the church is doing to adjust its methods to the new situation. How far is it acting intelligently, courageously, but, above all, unitedly?

This at least can be said of the answer at the outset, that it is a report of progress. At all three points at which we can test the home missionary enterprise, the field, the objective, the method, we see an expansion and an intensification of the ideal.

We see it in the definition of the field. The new home missions is not content to confine itself to the frontier as it did a generation ago. Its field is America as a whole, East as well as West, city as well as country, rich as well as poor, the intelligent as well as the ignorant. Its aim is to Christianize America, and it will not do this until it has reached all the men and women in it.

But it is not individuals only that it has in mind but individuals in their relations. The new home missions, as Mr. Shriver defines it, sets for its goal "the redemption of the community and the establishing here and now of a Christian social order." It faces the old problems of race and of class to which we have already referred, and it asks what Christianity has to offer which will help in their solution. It deals with the immigrants crowded together in the congested quarters of our great cities, with the workmen facing low wages, unemployment, unsanitary conditions, the denial of a voice as to the conditions under which they work, and it regards these questions as legitimately falling within the scope of its activity. It is not content to heal men who are sick. It wants to keep men well, using that term in the large social sense of the word, which implies the ability to function effectively in a normal

environment. How this ministry is to be rendered may not yet be clear, but as to the church's obligation to make the attempt there is increasing agreement. The words of the Social Service Commission of the Presbyterian Church in commending to the General Assembly "that the work of the Commission be hereafter placed under the Board of Home Missions" are a case in point. "There is not now so much need to make sentiment in favor of social service as there is to show how the churches may definitely render the kind of service to the community which the community expects."

This broader conception of the field and of the aim of missions reacts upon the view of its method. It must be a method of unity. It is only as the church as a whole faces the task as a whole that we can hope for success. Accordingly, we find the new home missions studying the field in detail, inquiring as to the special needs to be met in each locality, devising new methods which are adapted to meet these new needs and, above all, seeking to mobilize all the forces of the churches and to correlate all their existing agencies so that they shall work together intelligently and effectively.

But here again we meet the old difficulty that the churches are not organized for such united action, that they are not familiar enough with what needs to be done to make such action possible, and, above all, that the sentiment for unity on the part of the individual churches and denominations is not yet sufficiently developed to overcome the obstacles presented by the old habits of independent action. It is clear that before these obstacles can be overcome and a common agreement reached, which will make it possible to conform the practice of the church to its ideal, a process of education must be carried on as to the nature of church unity and the methods by which it is to be realized.

With the subject of church unity we reach the very heart of our problem, for it brings us face to face with the nature of the church itself. What is this church which is to do all these things of which we have been speaking? Where is it to be found and how is it to function? When we turn for an answer to these questions we find no single voice which is qualified to speak. What we see is not the church, but churches, each with its own independent history and traditions, each facing its own part of the common task in greater or less independence of its sister churches. It is clear that if the church is to recover its rightful place in the life of our time and to render the service which is imperatively demanded of it, this state of things must cease.

This recognition of the need of a united church is one of the outstanding features of our present day Christianity. It is forced upon us as we have seen by the practical exigencies

of the case. At each of the points of our previous survey we have met it, in connection with our study of conditions in the Army, in our survey of the foreign field, in our review of the new home missions, in our attempt to define the duty of the church to the social and economic issues of the day. These are issues that transcend present ecclesiastical divisions. They require a united approach.

As a result of this situation we find a variety of movements for Christian unity which have taken form in definite organizations. There are federations of local churches expressing Christian unity in the community; there are organizations of church boards in such bodies as the Home Missions Council, the Foreign Missions Conference, the Sunday School Council, the Council of Church Boards of Education, and the like. The Christian Associations of men and women bring together large numbers of Christians of the different communions in nation-wide organizations for specialized work for men and women. The denominations themselves are united in the Federal Council of the Churches, and in the Interchurch World Movement we have just witnessed the most ambitious of all attempts to organize the existing Christian forces for practical work.

But the impulse to Christian union is more deep-seated and fundamental than this. It is found in the very nature of the Christian religion itself, with its doctrine of the Fatherhood of God and of the brotherhood of man. Jesus Christ came into the world, so Christians believe, to establish the Kingdom of God and charged His disciples to preach the Gospel to every creature. The salvation which He brought was a salvation for the whole world and united in a single spiritual union all those who own Him as Master and Lord. To those who hold such a conception of Christianity, a divided Christendom is a contradiction of terms. There can be but one church in the nature of the case and the inner unity which the Christian conscience affirms craves outward expression.

Yet the very intensity of this motive to Christian union creates an obstacle in the way of its own fulfilment. For men differ in their views of what Christ has brought to the world and what He requires of His church. In the measure of one's conviction of the all importance of the Christian Gospel must be his desire that that Gospel should find complete and adequate expression and his unwillingness to be satisfied with any incomplete and partial formulation of it. Thus in the interest of the unity of the church we find Christians breaking away from their fellow-Christians lest they should sacrifice something of the trust which they believe that Christ has committed to their church.

In view of this situation, the importance of the subject to

which we have devoted our fourth report can hardly be exaggerated. It might indeed be objected that in a field where interest is so great and literature so comprehensive there is little need of adding a new study. But the significant thing about the movement for Christian unity is that it has developed from many different centers and is fostered by people who are working more or less independently. So much is this the case that it has been said in all seriousness that we need a new movement for Christian unity to unify the existing movements for unity.

There would seem, therefore, to be room for a fresh study which shall cover the entire field and endeavor to set these different independent movements in their true place and relationships. It is as a contribution to such a study that the Committee offers its report on "Christian Unity: Its Principles and Possibilities." As compared with previous studies it has these characteristics: first, that it is based upon a comprehensive survey of the entire field; secondly, that it puts the present movements for unity in their historical setting as part of a larger and older movement; thirdly, that it points out and endeavors to illustrate in detail the fact that the problem of unity is one which affects the parts as well as the whole and that no comprehensive plan of unity can hope to be successful which does not at the same time provide for securing an effective unity within each of the cooperating bodies; finally, the report makes a clear distinction between the nature of the unity to be sought and the method by which it is to be attained, and tries to point out certain practicable steps which can be taken in the near future.

It would be impracticable within the brief compass of this pamphlet to traverse in detail the ground covered by the Committee's studies or to anticipate the conclusions to which they point. But one factor in the situation deserves special emphasis, and that is the importance of the time element. Whether in church or in state, governments are in large part what the people will let them be, but what the people will let them be is determined in its turn by education. If the church has failed to realize its own ideal, as we are constrained to believe that it has failed, it is in large measure because that ideal has not yet been brought home to the minds and conscience of Christians at large by the processes of religious education.

This subject, then, forms the theme of the last of the Committee's studies, that on "The Teaching Work of the Church," as well as of a pamphlet on "The Church and Religious Education," by the Chairman of the Sub-committee, Dr. Mackenzie. In this report the Committee is now making a survey of the modern task of religious education, of the agencies which

are now engaged in performing it and of the steps which must be taken in the immediate future to increase the efficiency of these agencies and to unite them in a common program.

In view of the fact that the work of this sub-committee is still in course of preparation, it would be premature for me in this place to anticipate its results. It will be sufficient to say that it is the hope of the Committee to give a comprehensive survey of the whole field of religious education in the light of the problems and possibilities which have already been reviewed in the preceding pages. Three problems in particular face the church today as a teaching body: first, the task of training individual Christians in the meaning of the Christian Gospel; secondly, the task of interpreting Christianity to those who are not Christians so that they will understand its significance not only for their own lives, but for that of the world in which they live, and finally, that of training leaders for this work of teaching and of interpretation.

For the successful discharge of this task it is necessary first to have a clear vision of the goal to be reached and, secondly, to correlate all the different agencies which are now at work in that field so that they shall work harmoniously and effectively.

It is as a contribution to this work of coordination in the field of education that the work of the Committee on the War and the Religious Outlook is to be understood. As explained at the outset, it was an attempt to do in the name of the church as a whole a piece of collective thinking, and the success or failure of the attempt is to be tested not simply by the usefulness of the immediate results attained but by the adaptability of the method to new uses and to new conditions.

Three things especially are to be noted about the work of the Committee. In the first place, it was a Committee for *study*. That was our primary task. It was not our responsibility to put into practice the conclusions to which our studies led, but to furnish the materials which could be used to guide the thinking of those who were responsible for action. This made it possible for the Committee to avoid the sense of pressure under which those must work who face immediate exigencies, and made possible a certain width of outlook which would otherwise have been difficult to attain.

In the second place, this study was undertaken on behalf of the church as a whole. It was the outcome of the concerted work done by the churches during the war and financed by funds which they provided. On the Committee were representative members of all the larger Protestant churches, and the work that was done by each sub-committee was done with the consciousness of serving the whole. It would be too much to expect that mistakes have been avoided, whether of fact or

of judgment, but this at least can be said, that an earnest effort has been made by all those who have taken part in these studies to put aside their personal predispositions, to seek the truth and the truth only.

But there is one thing more that needs to be said. We have tried to speak the truth, but we have tried to speak the truth in love. Face to face with questions of unexampled difficulty and delicacy, where men of equal honesty may and do differ widely, we have sought to enter sympathetically into the points of view of those from whom we differed in order that if possible under the shell of difference we might penetrate to the kernel of common truth.

For of this we are well assured, that however widely Christians may differ and however important it may be that they should respect one another's honest differences, it is yet true that the things which unite us are incomparably more important than those which divide, and that it is only as we fix our eyes upon these central principles and truths which we hold in common that we can develop that consciousness of unity which will make possible the solution of our practical problems. If through the studies of this Committee any contribution has been made to the creation of such a consciousness of unity, its members will feel more than repaid.

I cannot conclude this brief survey of the Committee's work without a renewed word of appreciation to the many friends whose cheerful coöperation has made possible the appearance of the studies thus briefly described. To mention them all by name would be impossible, for they run up into the hundreds. But this can truly be said, that wherever the Committee has turned for help in any of the subjects of its study, it has met prompt and cheerful response on the part of those who were in possession of the facts. It is this prompt response of many minds to an invitation to think in common which justifies our hope that these studies on the Religious Outlook may help to form that wider public opinion by the help of which alone the church can face the problems of the immediate future with the unity and assurance which are essential to success.

WILLIAM ADAMS BROWN,
Chairman

PART II.

THE WORK OF THE FEDERAL COUNCIL FROM 1916 TO 1920

THE FEDERAL COUNCIL'S SERVICE DURING THE QUADRENNIUM

Report of the Executive Committee

Had the Federal Council not been in existence four years ago, it would have been necessary for the churches to devise with haste some agency that could organize their plans and influence in a united way. It would not have been possible for us to have gotten through the war, and met and mastered the peculiar and intricate problems suddenly thrust upon us, without working together.

The Government oftentimes was asking, not what is the opinion of a particular Christian denomination, but what is the Christian sentiment of this nation, what do the churches of America want done, and how can they be reached in a united way? In the very nature of the case, the government could not adapt its policies to a denominational or sectarian plan; but when a body composed of representatives of the evangelical churches, and constituted in such a way as to function for the Protestant Christians of the United States, made its approach and appeal, there was an organization with which the Government could deal.

The service the Federal Council has been able to render, through the General War-Time Commission and the General Committee on Army and Navy Chaplains and in many other ways with which we are familiar, has been important and far-reaching. In doing this, there has been every effort to guard jealously the position of the churches with regard to the separation of church and state, and also not to commit the churches beyond their own expressed desires and convictions. In the complex situations arising, this was not always easy to do, and yet the churches must credit the Council with sincere and earnest endeavors in this direction.

The result has been, we may safely say without boasting, that the Council emerges from this crucial period, during which its responsibilities were vastly increased and its form of organization severely tested, stronger in the confidence of the churches than it has ever been.

The development of the idea of federated Christianity during the twelve years of the existence of the Council has

been steady and sustained. The Council has become indispensable. The Protestant churches of America cannot get along without an institution that enables them to do teamwork. The Council provides this; and the increase in the number of things we find that we can not only do together, but do better together than apart, has greatly multiplied.

The need for just such an organization as the Federal Council is more widely recognized, the value of the work it is doing is increasingly conspicuous, the approval of the constituent bodies is hearty and the endorsements given the work by their highest judicatories cheering. The Council is finding it easier to secure cooperation. Some churches that in former days were critical have become outspoken in their expressions of confidence. The immediate tasks confronting the Council are pressing and momentous in their far-reaching possibilities for the kingdom of our Lord.

The Council has come to a supreme hour of responsibility and opportunity. Not only the churches in America, but especially the Protestant cause in the war-devastated areas of Europe, are vitally interested in maintaining, at the maximum of its efficiency, the Federal Council.

The Council is from time to time called upon by practical necessities to express its constructive attitude towards other than Protestant bodies. On more than one occasion it has cooperated with other organizations in appealing for justice and righteousness for the oppressed peoples of the Hebrew race. In its war relief campaigns no question as to the religious convictions of the recipients of this aid has ever been raised. The constructive attitude of the Council may, perhaps, be indicated by two practical questions which have recently arisen. One was a protest from representatives of the Central Conference of American Rabbis, because of the use of the word "Americanization" when "Christianization" was really meant. A conference of representatives of the Federal Council, the Home Missions Council and the Central Conference of American Rabbis was able to take action conserving the principles and the rights and interests of all concerned. The second had to do with the Catholic Church. Shortly after the beginning of our work of relief for the French Churches, certain Roman Catholics made a bitter attack in the public press against our proposals to help reconstruct the Protestant institutions and forces in France. The Commission on Relations with France and Belgium issued a reply which will bear reading on behalf of the members of the Council, as indicating the manner by which the principles of our own religious institutions are guarded while, at the same time, our attitude is kept wholly affirmative and constructive.

The Report of the Executive Committee and the review prepared by the General Secretary are herewith combined in one report, in the interest of economy. This report, moreover, consists of a general summary of the work of the Quadrennium and does not go into the former detail because the work of the Council has so expanded that to present these matters fully would involve several volumes.

The Council is, therefore, referred for explicit information to the following reports:

The annual reviews presented to the Executive Committee by the General Secretary;

The annual reports of the Administrative Committee to the Executive Committee;

The records of the meetings of the Executive Committee;

Reports of the special meetings of the Council at Washington in 1917 and at Cleveland in 1919;

The reports and volumes of the General War-Time Commission and the Committee on the War and the Religious Outlook;

The files of the Federal Council Bulletin.

Relationship with the Constituent Bodies

Close relationship with the constituent bodies has been cultivated through constant conference with their official representatives, by visitations to the denominational assemblies and conferences on the part of the secretaries and other officials of the Council, and by pastors drawn upon for this service.

The Mennonite General Conference, in 1917, withdrew from the Council largely on account of the action of the Washington meeting at the beginning of the war and the failure of the Council to express the mind of the Mennonite Conference in protest against secret societies.

At the special meeting of the Council in Cleveland two bodies, upon their request, were admitted to membership: the Christian Reformed Church in North America and the Churches of God in North America (General Eldership).

The Lutheran General Synod has been merged with other Lutheran bodies in the United Lutheran Church.

The Welsh Presbyterian Church has been merged with the Presbyterian Church in the U. S. A.

We believe that there has been great advance during the Quadrennium in the relationships of our constituent bodies with each other and to the Federal Council. One of our greatest needs is to get the local churches and pastors in touch with and acquainted with the Council, its work

and the national scope of the entire cooperative movement. This acquaintanceship of the local church has, of course, been greatly facilitated in the communities where local federations have been organized. The question of extending this knowledge to the churches at large is a very difficult one. One measure by which we are attempting to meet it is by suggesting the introduction into the courses of theological seminaries of information and instruction relative to the entire movement for Christian cooperation.

Each year, at the time of the assemblies, or meetings of the executive committees of the constituent denominations, the volume of annual reports is conveyed to each, accompanied by a summary, together with such specific recommendations as need to be proposed to the constituent denominations. We believe it advisable to indicate to the Council the care which has been taken to report carefully to our constituent bodies by printing herewith the last annual statement made to these bodies (omitting here, however, the section dealing with the "Area of Service," since it is covered elsewhere in the present report):

To the Constituent Bodies of the Federal Council of the Churches of Christ in America:

The progress of cooperation and federation on the part of the Protestant churches has been greater during the past three years than during all the preceding period of the existence of the Federal Council. The activities necessitated by the war have contributed to this end. While due to special exigencies, they were carried on by normal processes and thus have assumed permanent form and existence. The General War-Time Commission of the Churches, under the chairmanship of Dr. Robert E. Speer, adopted policies and measures with the deliberate intention of such conservation. Its work was not performed in an independent manner, but, in accordance with the prevailing policy of the Council, through the denominational commissions working in close cooperation. Perhaps it is for this reason that the magnitude of the work has not been adequately estimated. It appears in the volume issued recently, entitled "War-Time Agencies of the Churches," which is hereby submitted as a part of this report, and will appear still more fully in the final report of the General War-Time Commission soon to be issued.

The work of the Commission was prosecuted in such cooperative relations with the other departments of the Federal Council that, when the war was ended, the Commission was ready to dissolve and leave the conservation of its work to the permanent body. It had created no superfluous machinery. The carrying on of the service thus inherited from the War-Time Commission necessitated some reorganization in the administration of the Council and also a greatly increased budget.

The enlarging area of cooperation has so extended the relationships of the Council, and its increasing responsibilities have necessitated such immediate action on important measures, that the Administrative Committee has been reconstituted, by authorization of the special meeting of the Council held in Cleveland in May, 1919. It had become obvious that many important subjects could not await reference to an Executive Committee, meeting annually, and yet ought not to be dealt with by a sub-committee of the Executive Committee. It seemed clear, therefore, that the Administrative Committee, which meets each month, should consist of direct representatives of the constituent denominations. It was equally apparent that, in the interest of effectiveness and the avoidance of duplication, various other bodies, notably the Home Missions Council, should be in constant conference with the Administrative Committee.

That Committee has, therefore, been reconstituted in such a way that it now includes direct representatives officially designated by the appointing powers of the constituent denominations and of representatives, as affiliated bodies, of the Home Missions Council, the Council of Church Boards of Education, Sunday School Council of Evangelical Denominations, Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions.

Increasing cooperation has also developed with other bodies not officially constituted by the churches and yet approved by them, and therefore representatives of the American Bible Society, the International Committee of the Young Men's Christian Associations and the National Board of the Young Women's Christian Associations have been added to the Administrative Committee. Representatives of two other bodies have been made consultative members: the Committee of Reference and Counsel of the Foreign Missions Conference of North America and the Committee on Cooperation in Latin America. The Administrative Committee of the Federal Council is, therefore, now a body genuinely representative and democratically and effectively constituted to consider our entire range of Protestant interests.

The various commissions and other committees of the Council are being similarly reconstituted to the end that they may directly represent the constituent bodies. The commissions of the Council are of two kinds—those which coordinate the activities of existing denominational agencies and those which carry out tasks not now undertaken by other agencies. The Commission on Evangelism, for example, is of the first type, being organized to bring together for more united and effective action the official representatives of the committees on evangelism appointed by the various denominations. The Commission on Relations with the Orient is an illustration of the second type, dealing, as it does, with a sphere of Christian interest for which special denominational agencies do not exist. In the case of commissions of this latter kind, where there are no corresponding denominational departments to be represented, it is none the less the avowed policy of the Council to make the Commission genuinely representative of the whole constituency.

It cannot be said as yet that the cooperative relationships thus provided for have been fully established in practice. This cooperation is, however, proceeding in an increasing degree as concrete questions arise, and the Federal Council may readily be made a body fully adequate to all of the interests concerned as rapidly as the constituent elements, denominational and interdenominational, may find it desirable.

The whole movement for Christian cooperation is in some peril at the present moment on account of confusion resulting from the many

different and generally unrelated movements in its interest. The sense of denominational responsibility in the constituent bodies of the Federal Council has seldom, if ever, been so strong as at the present moment and it is rapidly deepening. At the same time, there is a general and genuine spirit of cooperation. In this situation, characterized by more or less confusion resulting from the fact of various interdenominational and union movements, the Federal Council holds a strategic position. It is a clearly defined, solidly constituted organization which directly represents the denominations themselves. For the fullest and most responsible cooperation such a representation of the denominations as corporate entities is essential. Upon the life and vigor of the Federal Council, therefore, the entire cooperative movement seems largely to depend. What the Council has achieved during the past decade has been the chief factor in making possible other cooperative movements, and it continues to be an important factor in conserving the work of those movements. It is, as our religious institutions are now constituted, the backbone of the whole cooperative undertaking. Its solid foundation, laid by the official action of the denominations themselves, and its steady development, puts it in a position to make particularly important contributions in the interest of permanent stability. This being so, the immediate future of the Federal Council is of the highest significance to the Christian world at large.

Structurally and constitutionally the Council is thoroughly representative of the denominational bodies. Its powers are determined by the denominations themselves. So far as they are willing to delegate to their Council additional powers or responsibilities it is in a position to advance into expanding spheres of service. It would seem, therefore, that it should be, in the last analysis, the body to which the churches should look for permanent, substantial and wisely considered cooperation.

Hence the strengthening of their Federal Council would seem to be one of the most important tasks today before the constituent bodies; and the proper relationship between the Council and the other permanent and established interdenominational organizations affiliated and cooperating with it, or which should be affiliated and cooperating with it, is one of the most important considerations before the entire group of interdenominational bodies.

The chief need at the present moment is for an actual intimacy of relationship between the denominations and their Council and, through the Council, between the higher governing bodies of the denominations themselves, such as has been provided for under the present administrative arrangements of the Council.

In order to provide for the expansion of this common work, the Council is increasing the executive staff as rapidly as the resources will warrant and the right men are found. Up to the present the work has been accomplished by a very small secretarial force. It is expected that in the near future more adequate executive organization will be provided, to consist of additional general secretaries and of secretaries for certain of the commissions not now adequately provided for.

The recent experience through which the nations of the world have passed has emphasized the necessity of cooperation not only in national affairs but also in international relationships in every sphere of human activity. This should be true of the Churches above all other institutions. In the face of the new situation the Federal Council has entered into fraternal and practical relations with similar federated Church bodies in European countries. The cooperation thus far undertaken has already revealed the significance of the Federal Council,

as representative of the Protestant forces of America, not only in the religious life of our own land but in relation to the Christian forces of the world. The present international contacts, developed largely through sympathetic response to expressed needs of our sister churches in Europe, clearly indicate the importance of an external expression of the spiritual oneness of the Church universal.

. . . . . .

Financial Resources

The Federal Council finds itself under obligation to call to the attention of its constituent bodies the necessity for permanent financial support.

The present denominational apportionments, amounting to a total of about $12,000 a year, were determined upon when the total budget of the Council was about $20,000.

The budget for the present year is a little over $300,000, of which about $50,000 is practically assured from contributions on the part of constituent and cooperating bodies.

The increase in the budget has been partly due to normal expansion and partly to the permanent activities developed during the war. The General War-Time Commission turned over to the Council and its other Commissions a large amount of work which required permanent activity, without, however, being able to hand over the necessary resources beyond those required to complete obligations incurred and finish work which belonged to it, because the War-Time Commission itself had been largely supported from the denominational commissions which themselves went out of existence.

The funds, other than the small denominational apportionments, have been secured in the main from personal contributions from about ten thousand individuals interested in the work of the Council.

The situation has been complicated by the denominational campaigns associated in the Interchurch World Movement, because our individual givers have assumed that these campaigns were covering the whole field of both denominational and interdenominational work. The following action of the Executive Committee of the Interchurch World Movement points out the difficulty:

> "The Executive Committee of the Interchurch World Movement recognizes the difficulty caused the Federal Council of the Churches of Christ in America by the financial campaign. Near the beginning of the Movement the following article in a mutually accepted statement of cooperative principles was agreed upon:
>
> > 'In its financial campaign the Interchurch World Movement should take into account its effect on the financial support of the Federal Council and arrangements should be made whereby the Federal Council should be protected.'
>
> "The Executive Committee regrets that under the limitations specified by some of the denominational bodies, no provision could be made for this important matter by the Interchurch World Movement itself and that no specific or adequate provision was made in the denominational budgets, with one or two exceptions.
>
> "The support of the Federal Council is almost entirely by individual subscriptions, and it was inevitable that a considerable

amount hitherto contributed to the Federal Council should be absorbed into the funds raised by the Interchurch World Movement campaign. Experience proves this to be the case.

"The Executive Committee of the Interchurch World Movement, therefore, requests the constituent denominations of the Federal Council, the denominational campaign committees and the individual supporters of the Federal Council to assist in adjusting this matter for the present year. The Executive Committee itself will do whatever may be recommended by the denominational assemblies.

"The foregoing action is taken by the Executive Committee of the Interchurch World Movement with double readiness, because it recognizes the effective and hearty cooperation of the Federal Council, as well as its staff, and because it fully recognizes the necessity of making adequate provision for the carrying on of the work of the Federal Council which has been approved by the churches and which is indispensable to their interests."

This matter has been taken up with the denominational representatives on the Administrative Committee of the Council, who have been requested to make it the subject of consultation with the constituent bodies.

It has been suggested that the portion of the budget covering the Central Department, the Washington Office and the Religious Publicity Service, amounting to about $150,000, be supplied, so far as possible, by denominational apportionment, leaving the work of the Commissions to be provided for by apportionments of the corresponding denominational organizations when possible and by personal contributions to be secured by the Administrative Committee.

We recognize that the denominational bodies vary in the amount of their resources to an extent that does not altogether accord with the size of their membership, and will therefore endeavor to adjust the situation in accordance with whatever action the several constituent bodies may be able to take.

It is our belief that a much larger share of the budget ought to be provided by apportionment, especially in view of the situation created by the present denominational campaigns associated with the Interchurch World Movement. Arrangements might be made whereby denominational budgets should include an item for interdenominational obligations, out of which apportionments to the Federal Council could be made.

We trust, however, that for the present year 1920, owing to the unusual situation created by the denominational campaigns in the Interchurch World Movement, such response will be made as will tide over the present emergency.

Relations with Other Cooperative Movements

Since the last report of the Federal Council to its constituent bodies, the Interchurch World Movement has developed, growing out of a practical emergency largely occasioned by the several denominational forward movements, to survey their fields and to secure the resources necessary to an occupation of them.

There has been more or less constant consultation between the official representatives of the Interchurch World Movement and the Federal Council, and more particularly between the General Secretaries of the Movement and of the Council. The Council's staff of secretaries

and its machinery have been placed at the disposal of the Interchurch World Movement in hearty good-will, in all those matters authorized by constituent denominations of the Council.

While there has thus been as much consultation as the pressing immediateness of the Interchurch World Movement would permit, and while there has been, we think, the fullest possible cooperation on the part of the Federal Council, it would not be true to say that there has been no duplication either of organization or of practical work.

The Interchurch World Movement arose out of a special exigency, to meet special conditions and to do a particular task. It is now highly essential that wise provision should be made for the conservation of all permanent results.

Another movement that has appeared since the last report of the Federal Council is the proposal of the Ad Interim Committee of the Interchurch Council on Organic Union.

Your Administrative Committee fully recognizes that the Federal Council is concerned solely with denominational cooperation and has no warrant to take up the question of organic union unless authorized to do so by the constituent bodies. Inasmuch as the proposals of the Ad Interim Committee have been brought before the Federal Council they are referred to you for careful consideration as to how they may best be treated in the light of all the interests concerned.

We should assume that, if certain of our constituent bodies should choose to enter into organic union or unions, the newly formed body or bodies would continue to be constituents of the Federal Council, in order to preserve relationship with the other evangelical bodies which may not elect to adopt the principles of organic union.

In the midst of this situation, when so much careful thought is necessary, we would call your attention to the fact that there are two committees giving earnest study to the whole question of the future of Christian cooperation—a committee appointed by the Committee on the War and the Religious Outlook, independent of relations to the Federal Council or other organizations, composed of a few representative men in whom the various churches repose confidence, to deal with the underlying principles; and a committee appointed by order of the Federal Council to consider particularly the practical steps that the existing situation demands. The Committee on the War and the Religious Outlook is expected to submit its report by the end of the summer. The committee of the Federal Council is to report at the Quadrennial Meeting of the Council in December.

In concluding this report we would make certain suggestions for definite action by the constituent bodies.

I. We urge that in filling vacancies or electing new members to the Federal Council due thought be given to the selection of members who will be sure of attending the important Quadrennial Meeting in December and who will be thoroughly representative of all the great interests concerned.

II. Since these interests are not only nation-wide but of world-wide significance, we invite your special interest in the proposed Ecumenical Conference. In appointing the preliminary Committee on the Conference, authorization was asked of such appointing bodies as were available. We now ask that our constituent bodies definitely appoint either the present members or others, in order that, after the proposed pre-

liminary conference at Geneva, that committee may be in a position to report back the findings to our constituent bodies for approval.

III. We request your careful consideration of an increased financial apportionment to the Federal Council in view of its increased responsibilities.

IV. We recommend that you authorize the Federal Council to appoint a committee which shall be fully representative of its constituent bodies and whose members shall be selected with the approval of their appointing powers, to enter into conference with the Executive Committee of the Interchurch World Movement and to hold such other conferences as may be found necessary, with a view to recommending the wisest procedure in the interest of the cooperative movement as a whole.

For the sake of making the largest impact upon our American life and for the sake of joining with Christians of other lands in the world task of the whole Church, the cooperative relationships of the churches must be brought to the point of maximum effectiveness. This, we believe, can be brought about only as the churches are themselves represented in a democratic way in such a body as the Federal Council which they have created. In its coming into being, in its increasing development, in its potential significance for the future, we see the Spirit of the Living God at work in His Church.

In all these matters that affect our interdenominational life we are, however, not concerned with organizations in themselves or with questions of priority and prerogative. The organization is only a means to an end. Our sole concern is for the fullest possible cooperation, and for that only because we regard it as absolutely indispensable to the progress of the Kingdom of God. To feel the continued guidance of His Spirit in all the problems and tasks that lie ahead is our one great and constant need.

By order of the Administrative Committee,

Howard B. Grose (Baptist Churches, North)
W. H. Jernagin (National Baptist Convention)
Rivington D. Lord (Free Baptist Convention)
F. G. Coffin (Christian Church)
Henry Beets (Christian Reformed Church in North America)
William Harris Guyer (Churches of God in North America (General Eldership)
Harry R. Miles (Congregational Churches)
Finis S. Idleman (Disciples of Christ)
Errol D. Peckham (Friends)
William E. Bourquin (Evangelical Synod of North America)
Lyman E. Davis (Methodist Protestant Church)
Harry E. Stocker (Moravian Church)
William H. Roberts (Presbyterian Church in the U. S. A.)
Albert S. Johnson (Presbyterian Church in the U. S.)
E. Humphries (Primitive Methodist Church)
John M. Glenn (Protestant Episcopal Commission on Christian Unity)
I. W. Gowen (Reformed Church in America)
Rufus W. Miller (Reformed Church in the U. S.)
Robt. L. Rudolph (Reformed Episcopal Church)
S. C. Breyfogel (Evangelical Association)
Luther B. Wilson (Methodist Episcopal Church)
Frank M. Thomas (Methodist Episcopal Church, South)
John Hurst (African Methodist Episcopal Church)

Henry J. Callis (African Methodist Episcopal Zion Church)
N. C. Cleaves (Colored Methodist Episcopal Church)
L. A. Benson (Reformed Presbyterian Church, General Synod)
George B. Shaw (Seventh Day Baptist Church)
George M. Mathews (United Brethren Church)
U. F. Swengel (United Evangelical Church)
R. A. Hutchison (United Presbyterian Church)
R. E. Williams (Welsh Presbyterian Church)

Denominational Representatives of the Administrative Committee

ALBERT G. LAWSON, *Chairman*
GEORGE U. WENNER, *Vice-Chairman*
ROBERT E. SPEER, *Vice-Chairman*

Frank Mason North, *President*
James I. Vance, *Chairman Executive Committee*

May 1, 1920.

Important Meetings During the Quadrennium

The more important meetings, other than the regular meetings of the Administrative and Executive Committees and the Commissions, have been as follows:

The Washington Meeting of the Federal Council in May, 1917.

Congress on Purpose and Methods of Interchurch Federations, Pittsburgh, October, 1917.

First meeting of the General War-Time Commission, September, 1917.

General War-Time Commission, New York, February, 1918.

Conference of the World Alliance for Promoting International Friendship Through the Churches and the Commission on International Justice and Good-will, New York, April, 1918.

Annual Meeting of the General War-Time Commission, Washington, September, 1918.

Conference of Executive Secretaries of Local Federations, Chicago, September, 1918.

Interdenominational Conference on Work in France, Yonkers, New York, October, 1918.

Conference of Interchurch Leaders, Atlantic City, New Jersey, December, 1918.

Final meeting of the General War-Time Commission, April, 1919.

Special Meeting of the Federal Council, Cleveland, May, 1919.

Council of Church Federation Executive Secretaries, Pittsburgh, September, 1919.

International Committee of the World Alliance for International Friendship, The Hague, Holland, October, 1919.

Conference of the International Committee of the World Alliance for Promoting International Friendship through the Churches, St. Beatenberg, Switzerland, August, 1920.

Church and Community Convention, Cleveland, June, 1920.

Preliminary meeting to consider a Universal Conference of the Church of Christ on Life and Work, Geneva, Switzerland, August, 1920.

In addition to these more outstanding gatherings there have been constant meetings and conferences called from time to time upon matters of immediate importance, all of which have been recorded in the annual records of the Executive Committee.

Messages to the Churches

Immediately following the Quadrennial Meeting of 1916, cable communications, followed by written messages, were sent to the churches of all the nations in Europe, to which the replies were appreciative and gratifying.

The Council has continued to fulfil its function in issuing messages and calls to the churches upon matters of common interest. Sunday, February 18, 1917, was designated as a national day of prayer and in November of the same year a special call for Thanksgiving services was issued by the General War-Time Commission. A call for united prayer during the month of March, 1918, was also issued by this Commission and another, relative to the appropriate observance of Memorial Day. Another joint message on the part of the Council and the Commission was issued in August relative to the opening of the fifth year of the war.

A message was sent to all the pastors from the Washington meeting in 1917 and following the Cleveland meeting a call to the churches was issued entitled "From World War to World Brotherhood."

The Week of Prayer

Messages to the churches, together with subjects, have been sent out each year for the week of prayer in January and also for the Easter week of prayer.

Memorials and Petitions of the Council

The Council has, as occasion seemed to call for it, issued memorials expressing the mind and the spirit of the churches upon national and international matters.

In September, 1917, such a memorial was conveyed to the President and Congress relative to the interests of the army and navy chaplains. Various similar messages were issued by order of the special meetings of the Council at Washington and Cleveland.

A message was sent to the President and Congress in March, 1918, urging war prohibition. Memorials were conveyed to the Churches, conveying actions taken by the Council relative to religious belief and racial equality and for adequate protection for the lives and property of aliens.

In addition to these more general matters the Council has been called upon from time to time to give its support to many causes approved by the churches. In issuing such memorials the Council has either secured the approval of the official representatives or *ad interim* committees of its constituent bodies or has taken other means of ascertaining the mind of the churches, expressing itself on those matters in which the churches were clearly of a common mind.

The varied nature of these memorials and petitions, many of which were conveyed by commissioners, may be indicated by the following:

A message to President Wilson in December, 1918, conveying the action of the Council approving the formation of a League of Nations.

A message conveyed by a special delegation to the American representatives at the Peace Conference in Paris, urging that the granting of religious liberty be agreed to by all nations becoming members of the League of Nations. The message was signed by officials of all the constituent denominations.

A message, personally delivered to the American representatives in the Peace Conference, relative to the granting of freedom in missionary work.

A message to the Peace Council, urging that no ecclesiastical body be included in the League of Nations.

A memorial to the authorities at Washington relative to the continued power of the Turk and Turkish rule in Europe.

During the time of disquietude in connection with our relations with Mexico, communications were submitted to the authorities in Washington, presenting those principles of the churches underlying these international relationships, and our Committee on Mexico had several conferences with the newly appointed ambassador to Mexico and with officials of the State Department.

Messages to the various churches in Europe will be recorded in the Report of the Commission on Relations with the Religious Bodies in Europe.

Occasion has been taken from time to time to express the good-will of the churches to representative visitors to our nation, including King Albert and Queen Elizabeth of Belgium.

A message to the Christian people of America is now being issued in behalf of the European Relief Council.

We believe that the Federal Council has become a voice to the people, not without power and influence.

The Commissions of the Council

These Commissions will present their reports directly to the Council. The Executive Committee has received reports from the Commissions at its annual meetings and the Administrative Committee has kept in close relationship with them and their executive staffs.

The relationships between the several Commissions and the corresponding boards or committees in the denominations have become very much closer than formerly so that they have become more thoroughly representative of the denominations in the matters with which they are called to deal. There is the general feeling that our departments should be so constituted and organized that they will represent not only the Federal Council but equally the corresponding departments of the constituent bodies of the Council.

Three new Commissions have been authorized by the Executive Committee as *ad interim* Commissions, subject to the final action of the Council, namely, the Commission on Relations with France and Belgium, the Commission on Relations with Religious Bodies in Europe, and the Editorial Council of the Religious Press. The Executive Committee recommends that the Council approve the continuance of these Commissions or that the work undertaken by them be otherwise provided for.

Local Federations of Churches, through the Commission on Interchurch Federations, have multiplied and developed during the Quadrennium so that whereas four years ago there were only twelve cities with substantial federations and employed executive secretaries, today there are more than forty cities with substantial federations, with executive secretaries. State federations have likewise developed so that today there are five which are organized with employed secretaries.

The procedure of the officers of this Commission has strikingly illustrated the method by which the cooperative movement must be developed. They have by conference, correspondence and personal visitation awakened a local interest in cooperation before attempting to organize federations. They

have not left these federations upon the adoption of a constitution but have stayed by them until their budgets were raised and then have helped them to secure their secretaries and inaugurate their work.

The two Community Conventions held by this Commission during the Quadrennium were perhaps the outstanding meetings during that time in the interest of the cooperative movement. The Executive Committee is especially appreciative of the voluntary service of the Chairman of this Commission and is happy to learn that he expresses the hope that his entire time in the future may be available for this important work.

In the Commission on *Evangelism* we have in a real sense the center, the power-house and the circumference of our work. While sympathetic to vocational evangelism, the Commission has rightly, in the judgment of the Executive Committee, placed its emphasis on pastoral and personal evangelism. Its service in presenting its claims upon theological schools and colleges, its federated and simultaneous evangelism in cities and towns, its conferences with both pastors and laymen all over the country, have greatly stimulated and clarified the work of the churches in this field.

Your Committee notes with gratitude and appreciation the thorough-going cooperation and unity between the denominational commissions and their officers with the Council's Commission. The recent meetings in a considerable number of large cities where the denominational and interdenominational work were both given adequate attention are, in our judgment, evidences of the manner in which a Commission of the Council may at one and the same time stress its own particular work, and serve the interests of Christian cooperation and of the denominations themselves.

One of the earliest undertakings of the Council, because it was a matter on which the churches were more ready to unite, was that of the Commission on *The Church and Social Service.* During the past Quadrennium it rendered high service in connection with the war, its staff having been designated by the Administrative Committee to take up the organization of the war work at Washington. Later on the same staff carried on the general war work until the General War-Time Commission was appointed.

The cooperation of the Commission with the General War-Time Commission, in its service for the American Red Cross

and its cooperative work with the Home Missions Council in the Joint Committee on War Production Communities, was of the highest value. All this did not hinder its regular work, which included the organization of an important department of research which has since become a thoroughly cooperative organization on the part of the denominational departments.

The more recent work of this Commission in establishing conferences for employers and workers to get together on their mutual problems in the light of the teachings of Christianity is, we believe, of unique value and will do more than we can measure to establish the social order on principles of righteousness and justice by which alone industrial peace can be secured.

The leadership of this Commission in molding public opinion is, we believe, indispensable to the churches. The Committee is gratified to receive wide testimony from both workers and employers that it has gained and held, for the most part, the confidence of men and women of good-will among all classes.

Our rural communities occupy a large and much neglected area of the work of the churches. During the war the work of the Commission on *The Church and Country Life* was practically merged with that of the Joint Committee on War Production Communities. Its staff was released for the direction of the Rural Survey begun by the Interchurch World Movement and is now continuing that work in connection with the Home Missions Council.

The pioneer leadership of the Commission has been notable. It has the distinction of having completed the first state-wide survey ever made of country churches. The results were startling and have extensively influenced denominational programs. The report of this survey has been published under the title "Six Thousand Country Churches."

The Commission on *Temperance,* united with the old National Temperance Society, has readjusted its work to the changed conditions. The institution of the United Committee on War Temperance Activities in the Army and Navy and the Strengthen America Campaign, conducted during the war, commanded attention and were widely effective.

There is little doubt but what the present sentiment in favor of temperance and prohibition is, in large measure, the result of the process of education carried on by church bodies, denom-

inational and interdenominational, and that, in changed forms, it needs to be continued.

The Commission on *Christian Education,* while not one of the Commissions organized with an administrative staff, has rendered important service from time to time in keeping the various interdenominational bodies engaged in this field of work in conference and consultation.

There is perhaps no field in which there is greater need of a common program or in which there is a larger number of unrelated organizations than in this important field, and the Executive Committee regrets that the recommendations of the Federal Council at its Quadrennial Meeting in 1916, looking towards a general Council of Christian Education, have not as yet been carried out. We recommend that this department be retained under whatever form may be determined and that the efforts towards a common program be continued.

It is interesting to note that the program of week-day instruction in religious matters in connection with the public schools, which has made considerable progress during the Quadrennium, was first proposed by this Commission, whose influence has been of help in its practical realization.

International Justice and Good-will have not been neglected by the Council even during the trying period of war, and the Commission charged with this duty has maintained its work in cooperation with the World Alliance for International Friendship and the Church Peace Union.

Upon the entrance of our nation into the war, the Commission, in association with these organizations, together with the League to Enforce Peace, constituted a joint committee known as the National Committee on the Churches and the Moral Aims of the War, for the purpose of educating the people of the United States in these moral aims and of lifting their minds to their high level. No higher service could have been rendered and no service perhaps was more needed.

The Commission and its cooperating bodies were ready the moment the armistice was signed to take up again their direct and constructive work which has been furthered since that time by two great international conferences. Especial occasion has been taken by these cooperating organizations to outline the Pilgrim Tercentenary in the interest of international Christian relations. None of the departments or affiliated bodies of the Council have a more God-given task at the present hour than this.

The Commission on *Relations with the Orient* has from the first been called upon to deal with a most delicate question which has, during the past year, been one of the most pressing of world problems. The Executive Committee believes that

the Commission dealt with the Korean situation with combined wisdom and sympathy and that its procedure undoubtedly has done much to promote good-will and just dealing. Just now, in view of the diplomatic relationships between America and Japan, the work of this Commission is more than ever important.

The Commission on *Relations with France and Belgium* has performed one of the most unique, effective and far-reaching pieces of work ever undertaken by the American churches. It has helped to save Protestant institutions and influences in these nations. The Commission and members of its personnel have been the subject of many grateful tributes, not only from representatives of the churches in these nations, but from the governments through their highest representatives.

The moral influence of the service undertaken has been of equal importance with the financial assistance rendered. As an expression of the ecumenical nature of Christianity, the history of this Commission has been most striking. As a measure of cooperation between our own churches it has greatly furthered our own work.

The Commission on *Relations with Religious Bodies in Europe* has only made a beginning, and yet the following words of testimony regarding the work of the recent friendly visitors in Europe, from Pastor Keller of Zürich, give indication of the immediate value of the Commission.

> "The reception of the American friendly visitors in Switzerland became a very suggestive manifestation of the good relations between our churches which the last year has brought to us. . . . The personal contact with the friendly visitors has not only fastened the ties which existed already, but has won also many of those who formerly kept in reserve. . . . The Swiss church people have gained a personal impression of the importance of a great Protestant unity and there is no doubt that this delegation has given in our country a mighty impulse to our own efforts towards more unity. It was a significant coincidence that some weeks after the departure of the American delegation, the Swiss Protestant churches, loosely bound together until now in a conference, united in a real federation.
>
> "The American delegation has also shown to our people that the American churches are willing to take their share in the universal responsibility for the relief work in Europe and the general reconstruction. The presence of the friendly visitors encouraged us to continue our relief work in the hope that the American Christians will not leave us alone and will not abandon the common cause of Protestantism in the Old World."

The recent proposals of the Commission to bring the various denominations having work or related work in Europe together for mutual counsel and action is, we believe, a work of the highest importance.

It is also extremely fortunate that this body and these

friendly visitors are in such a strategic position to assist the organizations for relief which are at this time making their appeals to the hearts and consciences of the American people and government.

The General Committee on *Army and Navy Chaplains,* organized and ready for service long before we entered the war, is undoubtedly worthy of the tributes which have recently been paid to its work by the President of the United States, the Secretary of War, the Secretary of the Navy and the chaplains themselves. It has brought the chaplaincies in our Army and Navy to a position of dignity and strength and has made the position worthy of our best men.

It is extremely fortunate that the Committee was, first of all, in a position for immediate cooperation with the government when we entered the war. Its work is now equally important because, through the rearrangement of the government provision for the moral and physical welfare of the Army, the chaplain is given entire direction over all religious activities. Moreover, he is in a position of the highest importance in the entire moral care of the young men whom we ask to become our national protectors.

The Standing Committees of the Council

The Committees on *Home Missions* and *Foreign Missions* were appointed to serve as a means for communication between the Federal Council and the Home Missions Council, and between the Federal Council and the Committee of Reference and Counsel of the Foreign Missions Conference of North America.

The number and importance of the matters which have arisen during the past four years calling for counsel and cooperation between the Federal Council and the Home Missions Council make it evident that permanent and constructive relationships should be established with this body other than those of mere incidental conference from time to time, a fact which is recognized by those responsible for the administration of both bodies.

Your Committee believes that intimate consultation between the Administrative Committee of the Federal Council and the Committee of Reference and Counsel of the Foreign Missions Conference of North America and other similar bodies would reveal areas where duplication of work needs to be avoided, but, still more important, would discover unperformed tasks upon which there should be clear understanding as to which of these bodies should undertake those tasks.

In relationship to these two interdenominational organizations, both of which antedate the Federal Council and were

influences which helped to create it, there is a call for something more than a mere committee of relationship through which the reports of these bodies are made available to the representatives of the churches in the Federal Council. This question, however, is involved in the larger question of appropriate relationship between all of the interdenominational bodies representing the boards of the churches, and we trust that this may receive the serious attention of the Council.

The Committee on *Negro Churches* was another of those bodies appointed by the Council without any very clearly defined task, but whose existence became of the highest importance when the war broke out and thousands of colored troops were mobilized. During the period of the war, the Committee was combined with another instituted by the General War-Time Commission on the Welfare of Negro Troops and Communities. The work of this Committee forms an important chapter in the significant history of the General War-Time Commission.

The pronouncement issued by the Federal Council at the request of a joint conference instituted by the Home Missions Council, and shared in by this Committee, in September, 1919, aroused a genuine response in every part of the nation and was the subject of newspaper editorials of a commendatory nature, both North and South. It was a call to the citizens of the United States to act in conformity with the high ideals of Christian democracy in the strained relation between the races, especial attention being called to the challenge presented to the churches of Christ and their responsibility respecting an amicable and fair adjustment of race relations in America. Attention was called particularly to the fact that the problems growing out of the presence of two races in America are clearly seen to be nation-wide and that adjustments must necessarily be made on the basis of national responsibility, a fact emphasized by the migration of thousands of negroes to the North.

The statement included a constructive program for just inter-racial relations, insisting upon an impartial guarantee of life and property to all classes, economic justice for the negro, including equal opportunity to secure work, with fair living and working conditions, the protection and sanctity of the home and womanhood, the provision of adequate recreational facilities, equal traveling accommodations for equal charges and adequate educational facilities for negro children and youth. Especial emphasis was laid upon the need of promoting closer cooperation between the races by organizing local committees of white and colored people in towns and communities for the consideration of inter-racial welfare.

Following this, the Committee has from time to time taken up special problems which have arisen as, for example, in

February of the past year, in connection with the race riots in Chicago.

While the review of this situation will appear in the statement of the Home Missions Council, and while that body has unquestionably a very special and comprehensive ministry to the colored people, it is the judgment of your Committee that the questions involved are larger than those relating to home missions, and it is important that the Federal Council, representing the churches themselves, should be in close cooperation with the Home Missions Council and should, from time to time, use its influence in the constant creation of that public sentiment through which alone the home missionary task can be adequately fulfilled in this area of its work.

Special and Joint Committees

Special committees have been appointed from time to time to meet certain exigencies, such as the Committee on Religious Work in the Canal Zone, which is engaged in raising funds for the churches in that important section and which more recently has taken under consideration the whole question of the social and religious conditions and work in the Zone.

The Committee on the War and the Religious Outlook was appointed jointly by the Federal Council and the General War-Time Commission. It has made five comprehensive studies of the present religious situation, each issued as a separate report to the Church at large. The significance of the Committee's work need not be here discussed, since it is making an independent report to the Council.

Joint committees have been appointed from time to time with other bodies, notably the National Committee on the Churches and the Moral Aims of the War and the Joint Committee on Interchange of Preachers and Speakers between the Churches of America, Great Britain and France. A similar joint committee was appointed in connection with the situation in Mexico. These various appointments are fully reported in the annual reports to the Executive Committee.

The General War-Time Commission

The exigencies which we fully considered at the special meeting in Washington, 1917, called for the appointment of a special body to deal with the problems raised by the war, and the General War-Time Commission of the Churches was instituted by the Administrative Committee.

The record of this Commission is not only one of great historic interest but, through the relationships established, the whole cooperative movement was furthered to a significant degree. A continuation committee of the Commission has been, during the past year, giving attention to the proper conclusion of all the matters left unfinished when the Commission went out of existence in 1919.

Any attempt even to summarize the work of this Commission, with its innumerable departments, committees and cooperative relationships, would be to slight in this report material which requires independent treatment. The Council is, therefore, referred to the final report of the Commission presented in the records of the special meeting at Cleveland, to the volume entitled "War-Time Agencies of the Churches," and to the historical report of the Commission now being prepared. The following is the report rendered by the Continuation Committee:

"At the final meeting of the General War-Time Commission of the Churches, held on April 29, 1919, resolutions were adopted providing for the transfer to permanent agencies of the responsibility for the continuation of permanent forms of work. These resolutions included also the following provisions for the completion of the unfinished business of the Commission:

> 'That the completion of any remaining routine business of the General War-Time Commission which is not provided for through other committees be referred to the officers of the General War-Time Commission with power, and that for this purpose the office staff and office be maintained until May 31st and thereafter provision be made for such office and secretarial staff as shall be necessary to complete the report and any other unfinished business subject to the provisions later to be made.
>
> 'That all remaining questions or new matters which may arise and which would fall within the Commission's province if it were still in existence, so far as not already provided for in the action thus far taken, be referred to the Administrative Committee of the Federal Council, which is hereby recognized as the successor of the Executive Committee of this Commission in all matters relating to the Commission or to the work with which it is charged. It is suggested that in order to conserve as far as possible the continuity of policy the Administrative Committee appoint a temporary subcommittee, representing as far as possible the personnel of the Executive Committee of the General War-Time Commission, to advise the officers and staff of the Commission as to any questions in which they need counsel and to present the needs of the work so far as it involves financial expenditure to the Executive Committee of the Interchurch Emergency Campaign.'

"The former of these resolutions was formally adopted at a special meeting of the Federal Council, held in Cleveland, May 8, 1919, and in accordance with the latter of these resolutions

the Administrative Committee of the Federal Council on May 14, 1919, .

'Voted: That the President of the Council, the Chairman of the Administrative Committee and the General Secretary appoint a Committee to carry out the matters left pending by the General War-Time Commission when it dissolved.

'The following were appointed: Rev. W. Stuart Cramer, Dr. Robert E. Speer and Alfred R. Kimball.'

"The Committee named above presented to the Administrative Committee on September 11, 1919, a report concerning the work of the General War-Time Commission, and it was:

'Voted: To approve the report and to request Rev. William Adams Brown and Rev. Gaylord S. White, Secretaries of the Commission, to act for us in consultation with the staff of the War Commission on any unfinished matters until the work of the Commission can be completed.'

"As provided in these resolutions, the office of the General War-Time Commission was continued on a reduced scale to September 30, 1919. After that date one room was retained until May 15, 1920. Since that time the business of the Commission has been provided for through courtesy of the Federal Council, and the records of the Commission have been cared for in the office of the Council. Under authorization of the Continuation Committee, appointed by the Administrative Committee of the Federal Council, articles of furniture and equipment belonging to the Commission have been sold from time to time as opportunity offered. The remainder has been handed over to the Federal Council.

"During the entire period the following items have required attention:

"(1) The handbook: 'War-Time Agencies of Churches.' The preparation of this book began in the latter part of 1918. It was planned to contain descriptions of the work undertaken by the several denominational and interchurch agencies responsible for the war-time work of the churches, to be contributed by representatives of upwards of thirty organizations. Its compilation and the editing of the material naturally required extensive editorial work, which continued through the summer of 1919, under the direction of Miss Margaret Renton, until September 30, 1919, Office Secretary of the Commission. During the summer an almost exhaustive collection was made of printed matter issued by the denominational war-time agencies, as well as the Y. M. C. A., the Y. W. C. A., and other interchurch agencies. These were carefully listed in the handbook. One collection has been deposited in the office of the Federal Council and a duplicate collection in the library of the Union Theological Seminary, where it has been catalogued and made readily available for future consultation. It is be-

lieved that this forms a collection of material important for a study of the part taken by the churches during the period of the war. The handbook itself constitutes a permanent record of this work, bringing together in convenient form accounts of the activities of widely separated organizations and serving to indicate the magnitude of the total contribution of the churches' war work.

"Although the handbook was practically completed by October, 1919, its publication was delayed by the situation in the printing trades. It finally appeared in January, 1920, in an edition of two thousand copies. Of these the greater number have been distributed among the members of the General War-Time Commission and its committees, the officers of the denominational commissions and of the denominational bodies. Copies were also sent to the editors of the religious press, to the libraries of theological seminaries and other libraries, to a selected list of interested persons in foreign countries, and through local church federations to local ministers especially interested.

"(2) Work for chaplains. During the time Rev. Gaylord S. White, Associate Secretary of the Commission, continued to serve as Secretary of the General Committee on Army and Navy Chaplains until December, 1919, and to some extent afterward, the office of the Commission conveniently provided the Committee with a New York office. This was especially convenient in giving attention to matters relating to the Camp Upton Chapel, in the preparation of a suitable medal for distribution among those who had served as chaplains during the war, in the preparation of the outline of a course in instruction, for use in theological seminaries, in the work and opportunities of the Army and Navy chaplains.

"(3) Collection of the Interchurch Emergency Fund. This fund was planned in October and November, 1918, for the purpose of carrying through the program of interchurch war work at that time contemplated. The altered situation after the armistice rendered it impracticable to collect a fund of the amount originally contemplated, as well as unnecessary and undesirable, to carry through the program of work in all its details. A reduced budget was accordingly adopted at the closing meeting of the General War-Time Commission, April 29, 1919, and the denominational commissions associated in the plans for the Fund were asked to contribute to the sum required to meet this budget. In accordance with its provisions, the expenses of the several committees associated with the General War-Time Commission were paid, including those of the General Committee on Army and Navy Chaplains, up to December 31, 1919. A definite amount was also placed at the disposal of the Home Missions Council to enable it to take

over responsibility for continuing work. At a meeting of the Continuation Committee, appointed by the Administrative Committee, held on January 13, 1920, the funds available, whether in hand at that time or pledged for future payment, were distributed among the committees responsible for unfinished work. This distribution was as follows:

General War-Time Commission of the Churches	$6,000
General Committee on Army and Navy Chaplains	6,000
Committee on the War and the Religious Outlook	11,000
Joint Committee on Social Hygiene	1,500
Committee on Interchange of Preachers and Speakers	1,500

"The payments to the Interchurch Emergency Fund were completed in June, 1920. Up to the present time it appears that since September, 1917, a total amount of nearly $300,000 has been contributed to the General War-Time Commission and the several committees associated therewith. This includes the Interchurch Emergency Fund of $102,105.22. A statement in full detail of receipts and expenditures will be included in the final report of the Commission's work.

"(4) Final report of the General War-Time Commission. The preparation, printing and distribution of this report constitutes, at present, the unfinished work of the Commission. Its preparation has recently been put into the hands of Rev. Samuel McCrea Cavert, Secretary of the Federal Council, and formerly Assistant Secretary of the Commission. It is expected that this report will be not simply a record of what the Commission accomplished but will constitute a contribution to the subject of methods of interchurch work on the basis of lessons learned through war-time experiences of interchurch coöperation and organization."

The Washington Office of the Council

The office in Washington, through the exigencies of the war, came to a place of large importance so that upon the conclusion of the activities of the General War-Time Commission it was clear that a permanent administration should be provided for this office with an adequate administrative staff. The wisdom of the early establishment of the office at the National Capital was vindicated in the war period and the report of the Washington Committee makes it clear that matters of the highest importance can be dealt with only at that center.

Your Committee trusts that not only the particular interests entrusted to the Federal Council, but all interdenominational service at Washington, may be cared for by this office, which has now established the necessary vital contacts and secured the confidence of the departments and

bodies with which it appropriately cooperates. Many a denominational trip to Washington could also be avoided, were this office used, ensuring economy of time and expense and sometimes increased effectiveness. We suspect that such economies would soon more than cover the expense of the office.

The War Relief Movement

During the early part of the Quadrennium the Council carried on, in association with the various war relief agencies, an extensive campaign with encouraging results. This work has been continued and the Council is constantly called upon to give its help to these agencies. This aid now consists in supporting and stimulating various movements and organizations, inasmuch as it has not been felt wise that the Council should become itself a collecting agency.

There have been special appeals issued to Christian people, including one in February, 1918, on behalf of the suffering in Finland, one in 1919 for the sufferers by famine in India, one in behalf of the children of Serbia, several appeals for relief in the Near East, and action securing some relief for Russian refugees in Switzerland.

A committee was appointed by the Administrative Committee, in cooperation with other bodies, relative to the repatriation of former prisoners of war in Siberia.

The extensive campaign in behalf of the several war relief societies was continued until our nation entered the war, after which the efforts of the Council were directed in behalf of the American Red Cross.

These matters are now committed to the Commission on Relations with Religious Bodies in Europe, which has recently become intimately associated with the present organizations engaged in European Relief.

The Four Hundredth Anniversary of the Protestant Reformation

The Four Hundredth Anniversary of the Protestant Reformation was observed, the arrangements being carried out under a large interdenominational committee appointed by the Council from over thirty denominations, the administrative service being largely rendered by the United Lutheran Committee.

The Pilgrim Tercentenary

The Federal Council provided for the Pilgrim Tercentenary, first as a part of its own program for the Quadrennial Meeting and also by setting up the American May-

flower Council, which has dealt with the Tercentenary in a broad way in cooperation with other institutions.

In addition to the delegates appointed by the American Mayflower Council, special representatives to the exercises in Holland and England were appointed directly by the Administrative Committee of the Federal Council, and the Pilgrim Memorial Address at the John Robinson Church in Leyden was given by the General Secretary, and similar addresses made by Rev. Charles L. Thompson at the Church at Amsterdam and Rev. Nehemiah Boynton at the Church in Delfshaven.

Relations with Other Interdenominational Bodies

There have been during the past Quadrennium, constantly closer relationships with interdenominational bodies either appointed or approved by the churches. This has been especially true of the affiliated relationship with the Home Missions Council and, to some extent, the Committee of Reference and Counsel of the Foreign Missions Conference of North America.

The cooperative relationship between the Council, especially certain of its Commissions, and the Young Men's Christian Association and Young Women's Christian Association have become very much closer during the Quadrennium. This attitude on the part of these bodies has manifested itself in many practical ways, including, for special interests, financial appropriations.

In this connection, your attention should be drawn to the following statement on the part of the Young Men's Christian Association which was presented by one of its representatives at the meeting of the Executive Committee in 1918.

> "We wish to reaffirm the resolution passed at the Garden City Religious Work Conference last year, which is as follows:
>
> > 'That all General Secretaries, other Association executives and departmental workers consider the winning of men and boys to Jesus Christ, to loyal and intelligent Christian service and to membership in His Church as a personal as well as an executive responsibility.'
>
> "We would define Christian religious work as any work which demonstrates the unselfish, sacrificial spirit of Jesus Christ, and is consistently used as a means to bring men into fellowship with Him and His Church for salvation, character building and service.
>
> "All phases of Association work taken together constitute a body through which the soul (i.e., the religious nature) should function; therefore, every Association Secretary, whatever may be his task, should be regarded as a religious worker, since it is his business to definitely relate men to Jesus Christ, as Savior and Lord of Life.
>
> "I. Be it, therefore, resolved, that the Religious Work Committee of a local Association be composed of representatives of all the de-

partments of the Association together with representatives of industry and of welfare work in the community.

"II. We maintain the principle of specialization in Religious Work —therefore, be it resolved, that it is essential to have in each local Association a secretary who is responsible for organized religious work. This secretary should be of sufficient maturity, experience and training to win the cooperation of the Board of Directors and of his colleagues on the staff, to command the confidence of local pastors, and to promote interchurch relations and activities.

"III. Be it resolved that an adequate religious work budget be provided by each Association.

"IV. Be it resolved that since the Young Men's Christian Association is of the Church, for the Church, and by the Church, we reaffirm our loyalty to the Church and our purpose to identify ourselves sincerely and effectively with Her in the study of needs, devising of policies, securing of recruits for the Christian ministry and the mission field division of our common task and execution of Her program for men and boys."

At the 1919 meeting of the Executive Committee the representative of the Association presented the important statements of the International Committee, to the gratification of all who heard them.

The contacts between the Young Women's Christian Association and several departments of the Council are close and of mutual helpfulness.

At the beginning of the Interchurch World Movement, it was decided that it was neither advisable nor possible to have any organic relationship between the Council and the Movement. At the same time, it was also clear that the Council and its staff should render all possible help to the Movement, whenever opportunity offered, an arrangement which was carried out from first to last, with the heartiest good-will.

International Relationships with Church Bodies

The ecumenical relationships of the Council have assumed a place of large importance during the Quadrennium. They have been brought about by natural processes and through practical necessities. Messengers have gone back and forth, especially during the period of the war, between the churches of America and those of Great Britain, France, Belgium, Switzerland, Italy, Hungary, and other nations. These relations are becoming intimate and significant.

At the special meeting of the Council at Cleveland, there were representatives of the churches of France, Belgium and Italy, and at the meeting of the Administrative Committee following that meeting, a commissioner from Switzerland. At the last meeting of the Executive Committee in Baltimore, there were representatives from France, Holland, Switzerland and Great Britain.

These interchanges are fully recorded in the reports of the Commissions on Relations with France and Belgium and on Relations with Religious Bodies in Europe.

During the Peace Conference at Paris, a delegation of denominational representatives, appointed by the Federal Council, was received by President Poincaré of the French Republic and other officials. At about the same time, President Wilson was waited upon by a delegation from the French Protestant Federation.

During the past year, under appointment by the Federal Council, about fifty friendly visitors of several denominational bodies have been among the churches of Europe, and it is evident that their visits were timely and that they brought great moral help to our brothers and sisters in stricken Europe. These associations are of especial significance in view of the lamentable fact that our own nation is not rendering the moral and economic help to Europe which a great nation like ours ought to render.

The office of the Council has been in constant correspondence with representatives of the churches in every part of the world, especially with the federated bodies. This correspondence, together with the relations established with the churches in Europe, has brought about the conference held in Geneva in August which voted that the time had come to prepare for what is to be known as "The Universal Conference of the Church of Christ on Life and Work." While the Committee of Arrangements, appointed at Geneva, will approach the denominational bodies directly, there is no doubt but what a large share of the burden of bringing this conference to success will fall upon our Federal Council and its administrative staff.

World Conference on Life and Work

The following is the report of the Committee known as the Committee on World Conference, presented to the Administrative Committee on October 23, 1920:

> Several proposals have been made and one preliminary conference held, by action of the Scandinavian churches. On December 14, 1917, a conference from neutral countries was held in Upsala, Sweden, the call being issued by Archbishop Soderblom of Sweden, Bishop Ostenfeld of Denmark, and Bishop Tandberg of Norway. The gathering was attended by representatives from Denmark, Holland, Norway, Switzerland and Sweden. It issued a call for a conference to be held at Christiania, Norway, April 14, 1918.
>
> Meanwhile, similar movements were under consideration in Switzerland, and there was some feeling that the proposed conference should be held in Switzerland. These proposals were considered in Great Britain. The French Protestant churches made a counter-proposal for a conference to be held immediately of the Protestant churches of the Allied nations.

The Federal Council of the Churches of Christ in America, through its Administrative Committee, received and considered these various proposals from time to time, but was steadfast in its judgment that no conference of the kind could be held by the churches of the nations which were at war, without violating the very principles of justice and righteousness for which the United States had entered the war. The Federal Council, however, continued its Committee and the Committee kept in correspondence with the interested brethren in the other nations. The proposed conference was finally abandoned on the ground of unfavorable action of the American and French churches and the division of opinion in Great Britain and Switzerland.

The matter came up again, however, through a communication in October, 1918, from Bishops Soderblom, Ostenfeld and Tandberg, stating that they were now prepared at the close of the war to issue the invitations to the conference in the near future. This was followed in November, 1918, by a communication from the Federal Council of Evangelical Free Churches representing the Swedish Mission Society, the Baptist Union and the Methodist Church, signed by their various officers. This was an appeal to the churches of the belligerent countries to discard bitter feelings, to utter no harsh words and to renew the spirit of reconciliation.

A little later, the Synodical Council of the Evangelical Church of Berne, Switzerland, invited all the Swiss Reformed Churches to sign a letter to be sent to the General Secretary of our Federal Council. This letter was to invite the Federal Council to take the initiative in calling a general conference of the evangelical churches of the entire world for the purpose, in the main, of reconciliation among Protestant Christians. To this proposal, however, the Geneva consistory responded that the proposal was premature.

At a meeting of the World Alliance in Holland in October, 1919, a group of representatives of the churches of various nations met and requested Rt. Rev. Nathan Soderblom, Archbishop of Upsala, Dean O. Herold of the Conference of Swiss Churches and Dr. Macfarland of the Federal Council to call a small conference to consider the whole question. This conference met at Paris, November 17, 1919, and as the result of its action, Dr. Lynch submitted the following resolution to the Executive Committee last December:

> "Resolved: That the Executive Committee approve the request of the Committee on World Conference of the Churches, made up of representatives of the British, Scandinavian, Swiss, French and American church bodies which met at Paris, November 17;
>
> "That the Committee on World Conference of the Federal Council proceed to correspond with the various church bodies of Christendom ascertaining their feeling upon the whole matter of such a conference and, if the responses warrant further procedure, that a committee of the churches of the various nations be convened by the Chairman, Dr. Lynch, it being understood that the Committee on World Conference shall submit its proceedings for approval to the Administrative Committee."

The Administrative Committee appointed a Committee on World Conference which met March 2, 1920, its actions being as follows:

> "After full discussion, it was
>
> "Voted: That this Committee on World Conference expresses the preference that the ultimate conference should be inclusive of all Christian bodies of all countries, if this be possible.
>
> "It was voted: To recommend to the federated bodies of churches and similar joint committees or other joint bodies of the churches in the various nations that a conference of their representatives be

held in Geneva, August 10-11, 1920, the purpose of this conference being to confer upon the calling of a world conference of church bodies to consider the urgent practical tasks of Christian life and service and the possibilities of world-wide cooperation in testimony and action.

"It was voted: That the constituent bodies of the Federal Council be requested to officially authorize the members of the Federal Council Committee on World Conference to represent them in that capacity."

These proposals were reported to the constituent bodies of the Federal Council in the regular report to these bodies in May and were either specifically approved or included in the approval of the general report by all of our constituent bodies. In some cases specific nominations were made of available representatives of these bodies.

These directions were carried out and the results appear in the attached records of the meeting at Geneva.

The preliminary meeting to consider a world conference, held at Geneva, August, 1920, consisted of about one hundred delegates representing the evangelical churches of fifteen nations. The Federal Council was represented by thirty-four delegates.

The action of the Conference may be summarized as follows:

"Moved that there be called two or three years hence or at such time as the Committee of Arrangements may decide, a Conference of the Churches.

"It is Recommended to the Committee of Arrangements that the proposed conference be held if practicable at some time during 1922, otherwise in 1923.

"It was VOTED: That the name of the conference should be provisionally 'Universal Conference of the Church of Christ on Life and Work.'"

Your committee recommends that it be now dissolved and that all further action be left with the committee appointed at Geneva.

The complete records of the Geneva meeting are presented as a part of this Report.

The National Offices

The national offices in New York have developed during the Quadrennium on account of the increasing obligations and tasks of the Council and now house a considerable staff of earnest workers.

Meanwhile, other interdenominational bodies representing the boards of the churches or special interdenominational interests have also greatly increased their administrative needs. This has led the Administrative Committee, with the approval of the Executive Committee, to appoint a Committee on Building, which is at the present moment inquiring into the possibilities of a common headquarters for the interdenominational organizations centering in New York.

The Executive Staff

The executive staff has necessarily developed through the increase of the Council's work. In compliance with the expressed judgment of the special meeting of the Council at Cleveland, there are now two Secretaries for general service,

a Secretary for the Washington Office and special Secretaries for the organized Commissions. More recently there have been added executive representatives located at an office established in Chicago.

The establishing of a center in Chicago, with executive representatives, has been in response to a clear demand for the geographical extension of the Council's work and influence. The churches of the western part of the country complain that the officials in New York are too far away from them. Some pressure is being brought to bear at the present time towards the establishment of a center with a representative still farther West, which the Council may wish to consider.

The staff of workers numbers about seventy-five at the offices in New York, under the general direction of the Assistant to the General Secretaries, four at its offices in Washington, and three at Chicago. The Executive Committee desires to bear witness to the Council of the diligent and unselfish service of our staff, whose service cannot be adequately recorded in a condensed report such as this.

During a part of the Quadrennium, the Council had the exceptional service of Rev. Charles Stelzle, as Field Secretary for Special Service, and of Rev. Clyde F. Armitage, who, during the most trying period of the war, carried the responsibility of most important matters relative to the chaplains in the Army and Navy. During the height of the war relief movement, Rev. E. W. Rankin rendered valuable service in this important interest. The important work connected with the preparation of the "Year Book of the Churches" was performed by Rev. Stacy R. Warburton, who served as Associate Secretary during several months of the past year.

During the period of the war, the Council had the advantage of most unusual administrative service rendered by officials of several of the denominational boards, individual churches and theological seminaries, a method which ought to be more largely employed, as it is now in the case especially of the Commissions on Evangelism and Social Service in their field and conference work and, in the latter case, in the distinctly administrative task.

Field and Conference Work of the Secretaries

Attention should be called to the hard and unselfish work of the secretaries. It is through their field and conference service that the cooperative program has been put into action and that the Council now occupies its place of power and responsibility among the churches and in the nation. Few men in the nation have the important contacts and relationships sustained by them, touching almost every phase of the moral and spiritual life of the people. We believe that the

experience of the past four years has both justified and greatly increased the general confidence which we have reposed in them. They have worked together and have been in large measure the means by which the Federal Council, at least in the main, has held true to her course amid conflicting and contrary winds and currents. When the progress has been slow, it has not been because they are not progressive men, but often because they have taken the time to study chart and compass and to take the necessary observations. We commend both their ventures of faith and their patience in waiting.

Financial Matters

In the early part of the present year, a statement was made to the constituent bodies relative to the financial needs of the Council which will be found in full on another page.

We earnestly commend to the Council careful consideration of the Treasurer's report, especially with regard to the large amounts raised from individual givers for the work of the Council. The increasing support from year to year indicates increasing confidence in the Council on the part of Christian people.

We do not believe that the present financial methods, however, ought to be continued. While undoubtedly there is great value in attaching large numbers of individual supporters, this support is too precarious and the funds in large measure ought to be supplied by apportionment from the denominations and their various boards. We recommend that the Council take definite action on this matter, to be conveyed to the constituent bodies.

During the past year, a responsible Board of Finance has been created, to which have been submitted the budget and the important questions of policy, with an Executive Committee to which has been entrusted the care of the more detailed questions arising from time to time.

The Executive Committee desires to make record of the continued painstaking and valuable service of the Treasurer, Alfred R. Kimball, who has served faithfully at this important post.

Department of Religious Publicity

The Department of Religious Publicity, while issuing information relative to the life of the churches in general, has, for the most part, been simply a medium for conveying information regarding the work of the Council and its Commissions. There is no doubt but what something of larger scope is called for which would, however, be far beyond the resources now at our disposal. Such a service would need to be cooperatively

established by the publicity departments of the constituent denominations. It is earnestly to be hoped that this department of the Council may serve to bring about such a general religious publicity service.

Conferences have been held with the representatives of several interdenominational organizations looking towards such a common publicity service. If this could be established, there is no doubt but that the Federal Council Bulletin would readily be transformed into something more than what is commonly known as a "house organ," and developed into a general interdenominational paper.

Like every other aspect of the Council's work, this simply waits upon a development in the shaping of cooperative relationships between these interdenominational organizations, several of which now do not give adequate publicity to the cooperative service rendered in their several fields.

The formation of the Editorial Council of the Religious Press has served a useful purpose, but it cannot be said that as yet it has found any clearly defined field of activities.

Attention should be called to the fact that during the past few years the secular press in particular has shown a disposition to cultivate the Federal Council as a source of religious publicity.

Publications

The following volumes have been issued during the Quadrennium from various departments and committees, and have been distributed by the Printing and Publication Department:

Library of Christian Cooperation.
Six volumes containing the reports of the last Quadrennial Meeting.

Churches of Christ in Time of War.

Survey of the Moral and Religious Forces in the Military Camps and Naval Stations in the United States.

War-Time Agencies of the Churches.

A Manual of Interchurch Work.

Community Programs for Cooperating Churches.

Six Thousand Country Churches.

The Churches of Christ in America and France.

Handbook of French and Belgian Protestantism.

Progress of Church Federation.

Nine Monographs by the Committee on the War and the Religious Outlook under the heading "The Religious Outlook."

Volumes of the Committee on the War and Religious Outlook:

The War and Religion: a Bibliography.

Religion among American Men as Revealed by Conditions in the Army.

The Missionary Outlook in the Light of the War.

The Church and Industrial Reconstruction.

Christian Unity: Its Principles and Possibilities.

The Year Book of the Churches.

This has been issued with increasing completeness from year to year, and now has become a genuine compendium of ecclesiastical information.

Organization and Administration

The whole problem of effective organization for the administration of interdenominational cooperation has been raised during the Quadrennium. During the period of the war the General War-Time Commission brought to us a great body of experience in the development of these interests. Later on the Interchurch World Movement raised the question anew.

These administrative needs were considered by the special meeting of the Council at Cleveland in May, 1919, in connection with the report of the Committee of Fifteen. The meeting at Cleveland expressed the judgment that the proposals of the Committee of Fifteen were well calculated to add to the usefulness of the Federal Council, but felt that final action should be referred to the Quadrennial Meeting. At the same time the Administrative Committee was instructed to reshape the Council's method of procedure so far as permissible under the constitution, by-laws or previous action of the Council.

Acting under these instructions the Administrative Committee, with the subsequent approval of the Executive Committee, has effected an organization of the Administrative Committee which makes that body fully and directly representative of the constituent denominations and also properly associated with the interdenominational organizations whose work is necessarily related to that of the Federal Council.

The Administrative Committee, in consultation with the denominational authorities, has appointed a Committee on Methods of Cooperation, consisting of the following, who have power to add to their number: Rev. Peter Ainslie, Rev. A. W. Anthony, Rev. R. F. Campbell, Bishop James Cannon, Jr., Rev. C. F. Carter, Rev. E. D. Eaton (alternate to Dr. Carter), John M. Glenn, Rev. Isaac W. Gowen, Rev. Howard B. Grose, Rev. Wm. I. Haven, O. R. Judd, President Henry Churchill King, Rev. F. H. Knubel, Rev. Albert G. Lawson, Rev. John A. Marquis, Dean Shailer Mathews, Bishop W. F. McDowell, Rev. H. G. Mendenhall (alternate to Dr. Stevenson), Governor Carl E. Milliken, Rev. Frank Mason North, Professor George W. Richards, Robert E. Speer, Rev. J. Ross Stevenson, Rev. James I. Vance, Rev. Chas. L. White, Bishop Luther B. Wilson.

This Committee will report directly to the Council.

There is no question but what our constituent churches, and, indeed, the public at large, will look to this Quadrennial Meeting to present a cooperative program for the churches of Christ,

together with the necessary administrative adjustments which will command the confidence of the churches and of the public. Your Executive Committee has endeavored to prepare the way for the Council.

In Memoriam

The Executive Committee records with high appreciation of their service and with deep sorrow for their loss the death of the following members of the Council:

Rev. Jesse W. Brooks—Reformed Church in America.
Rev. E. C. E. Dorion—Methodist Episcopal Church.
Bishop Rudolph Dubs—United Evangelical Church.
Rev. H. B. Hartzler—United Evangelical Church.
Rev. Hubert C. Herring—Congregational Churches.
Bishop E. E. Hoss—Methodist Episcopal Church, South.
Rev. James W. Lee—Methodist Episcopal Church, South.
Rt. Rev. Morris W. Leibert—Moravian Church.
Rev. A. W. Lightbourne—Christian Church.
Rev. O. W. Powers—Christian Church.
Rev. L. C. Randolph—Seventh Day Baptist Church.
Rev. Walter Rauschenbusch—Northern Baptist Convention.
Rev. William H. Roberts—Presbyterian Church in the U. S. A.
William H. Scott—Presbyterian Church in the U. S. A.
Bishop C. T. Shaffer—African Methodist Episcopal Church.
Rev. W. F. Sheridan—Methodist Episcopal Church.
Rev. J. Frank Smith—Presbyterian Church in the U. S. A.
Rev. J. W. Stagg—Presbyterian Church in the U. S. (South).
Rev. W. W. Van Orsdel—Methodist Episcopal Church.
Bishop Alexander Walters—African Methodist Episcopal Zion Church.

Executive and Administrative Committee

Rev. John F. Cannon—Presbyterian Church in the U. S. (South).

Conclusion

As we turn from this review of our manifold work for the past four years, as we sense the currents which are running wider and deeper and stronger in world life, as we interpret correctly the growing convictions of the Church and the Christian sentiment of the nations, as we watch secular movements and discover their strategy of success, as we become more thoroughly imbued with the spirit and teaching of our Divine Redeemer, and as we plan for the speedy and world-wide proclamation of His Gospel, we must be impressed profoundly with the feeling that one of the supreme needs of the Christian Church is cooperation. We must work together.

It is not essential that we have sameness in our doctrinal beliefs. It is of course vital that we stand squarely and unalterably for the great fundamental facts of the Christian religion, without which it would cease to be the Christian religion. To surrender faith in the inspiration of sacred Scripture and to cease to proclaim the reality of the supernatural would be for the Christian Church already to cease to survive. It

would be for a conquering Church to dwindle down into a forceless cult. Only a virile and positive faith can meet human need in this or any other day.

But holding firmly to these essentials, churches may differ widely among themselves on non-essentials without impairing the efficiency of their witnessing.

It is essential that we have cooperation. Costly competitions must come to an end. Friction must be eliminated. Duplication of effort and investment must cease. The activities of the Christian churches must be coordinated.

No one who studies, even in the most superficial way, world needs and church conditions, can have any doubt about this. The churches must do team work. We need each other. The desperate needs of a civilization that is staggering, that must be strengthened, that must be purged and cleansed and redeemed as well as strengthened, clamor for a Church that is assembled and efficient. This is no day to seek denominational solitudes.

Even the man of the world has discovered that the Gospel is the only thing that will save the day. It is not a new social order nor an old social order but a true Christian order our torn and worn and bleeding world needs. Human relations must be established on the basis of the Golden Rule. If they are, men must themselves get right with God. We shall never get right with one another so long as we are wrong with Him.

If ever the world needed a Church, it is today. The Christian Church faces the greatest opportunity it has ever had since the hour Christ threw it out into the stream of world life. Coming to such an hour, confronting such opportunities, faced by such responsibilities, summoned by such needs, shall a church think more of its own denominational welfare than of world service? Shall it prefer selfish and sterile isolation to the comradeship of the march, to the close and conquering ranks of an advancing host?

If we are to carry on with our mission, if we are to evangelize the world, if we are to establish a Christian civilization in the earth, if we are to save the Church itself from perils which not only impair its efficiency but imperil its existence, we must coordinate our activities and move forward a unified body under the supreme command of the victorious and uncompromising Christ.

What does this mean but that the Federal Council has come to its supreme hour? Its problem is cooperation. It exists to unify the activities of the churches. Its finished product is coordinated Christian activity. It exists for the very thing that is most needed now.

This is not a situation to feed pride, but rather to send us to our knees in earnest pleading for wisdom and strength, to

throw us back on God for the guidance which we so sorely need and which He is pledged to give to those who seek Him.

The Council will serve the Church today, not in proportion to its faith in the efficiency of its organization, not as it lays the emphasis on method or machinery, not as it masters detail and conducts in an energetic way wide-reaching propaganda. All this it must do, to be sure, and do well. Spiritual assets were never meant to underwrite indolence and incompetency in administration.

But the Council will serve best as a servant. It must lay down its life for the brethren. It must not end in itself, for it is not the end of the Church, much less of the cause; it is merely a means to the end. It must be saturated through and through, in all it does and seeks to do, in its various Commissions and Committees, in its entire secretarial and clerical and official force, with what the Master preached when He said: "Whosoever of you will be the chiefest, shall be servant of all."

Submitted in Behalf of the Executive Committee

JAMES I. VANCE, *Chairman.*

CHARLES S. MACFARLAND,
General Secretary.

THE FUNDAMENTAL IMPORTANCE OF UNITED EVANGELISM

Report of the Commission on Evangelism

The work of the Commission on Evangelism under its present officers covers only the last two years of the Quadrennium. When Rev. C. L. Goodell was appointed Chairman of the Commission, Dr. W. E. Biederwolf was Secretary. It was agreed by the Commission that if any constructive work was accomplished, it would be necessary for someone to devote himself entirely to the work of the Commission as Executive Secretary. Dr. Biederwolf felt that this must be done, and as he was unable to give all his time to this work, he resigned his position as Secretary. One or two unsuccessful efforts were made to secure men for the position. Dr. J. Wilbur Chapman was made Chairman of the Finance Committee and an effort was made by the officers to lay out a definite plan of work and finance the same. The untimely death of Dr. Chapman occurred before these arrangements could be completed.

About this time Dr. Goodell, at the earnest solicitation of the members of the Commission, resigned his position as Chairman and was elected Executive Secretary, Mr. James M. Speers being appointed by Dr. North to the vacant position of Chairman. Two years ago Dr. Goodell began his work as Executive Secretary. After a general conference with the members of the Commission, it was decided to place the emphasis of this work especially upon pastoral and personal evangelism, while it was entirely sympathetic to the work of accredited vocational evangelists. Special effort had been made by Dr. Biederwolf, through denominational channels and by personal questionnaires, to secure a uniform denominational endorsement of those who desired to work in the field of vocational evangelism.

Theological Schools and Colleges

The Secretary began at once a round of engagements in the theological schools and colleges, north and south. Addresses were given in such representative theological schools as Yale, Princeton, Chicago, Boston, Drew, Evanston, Hartford, Western Theological Seminary, and Pittsburgh Theological Seminary. Large gatherings of ministers have also been held in connection with our colleges, where the Secretary has given a course of addresses on practical, pastoral evangelism. Thousands of preachers have thus been brought in touch with this message throughout the country.

Special Meetings

Series of meetings in which method, training and inspiration have been the object were held in various cities and at the great summer conferences of the Church. Such meetings have been held in Boston, Lowell, Worcester, Bridgeport, New York, Rochester, Buffalo, Plattsburg, Philadelphia, Harrisburg, Allentown, Pittsburgh, Cleveland, Cincinnati, Columbus, Dayton, Youngstown, Canton, Lancaster, Indianapolis, Richmond, Ft. Wayne, Chicago, St. Louis, Louisville, Detroit, Norfolk, Washington, Baltimore, and many summer schools from New Hampshire to Texas and from Michigan to Mississippi.

Theatre Meetings

Another very important part of our work has been in connection with theatre meetings held in these various cities, where it was possible to address many thousands of people who do not ordinarily attend church, and where many decisions for the Christian life were secured. These services, covering not more than forty minutes, gave a fine opportunity for Christian people to induce their friends in stores and manufactories to spend a few minutes under Christian influence where some earnest message might reach their hearts and change their lives. In many places the management of movie and other theatres have placed their buildings at the disposal of the organized Christian community without compensation.

Federation

A most significant service was arranged in New York City at the Cathedral of St. John the Divine. Preachers of different denominations, on our initiative, were invited by Bishop Greer to fill the pulpit of the Cathedral on succeeding days of Holy Week. Services for meditation and prayer were arranged throughout the city with a special order of service, and Scripture readings for the Lenten season were prepared.

A meeting of the Secretaries of Evangelism for the different denominations was called by our Commission on April 15, 1920, and representatives of fourteen of the leading denominations were present. A plan was agreed upon by the secretaries, which was later endorsed by the secretaries who were unable to be present at the meeting, for a general outline of evangelistic effort for the year, making it possible for such variation as might suit any given church or community, but uniting all the denominations on a general plan. This plan, which was as follows, has been worked with signal success:

September to December. Meeting of Church Evangelistic Committees to face the year's work and map out the year's program. Church Rally. Parish Survey. Fall reception of members possibly at October or November Communion.

January to Easter. Evangelistic preaching. An active Invitation Committee to work with pastor in securing new members. Pastor's training class. The Lenten Prayer Calendar. Extended use of Fellowship of Prayer in private devotions. Simultaneous or federated evangelistic services. Holy Week Services to be observed in the churches simultaneously or in some down-town centres, like theatres, etc. The Easter Ingathering.

It was also suggested that there be continuation plans that should last until Pentecost, and that new members be definitely enlisted in a task of Christian service.

At the meeting of the secretaries it was voted that our Commission should arrange with the local federations for a series of inspirational meetings to be held as widely as possible within the limit of the time at the disposal of the Commissions, and that representatives of the several denominations should accompany your Secretary on this round of engagements. The federation secretaries in the different cities were very eager for these meetings and more cities desired the company of these secretaries than could be accommodated. From September 27 to October 8 of the present year the following cities were visited: Buffalo, Cleveland, Cincinnati, Indianapolis, Detroit, Pittsburgh, Harrisburg, Baltimore and Washington. Chicago, St. Louis, Louisville, Philadelphia and other cities are to be visited as soon as arrangements can be made. These meetings were most enthusiastically endorsed by the secretaries in the different cities. Among the denominations represented were the Presbyterian, Baptist, Christian, Congregational, Lutheran, United Presbyterian, Reformed in U. S., Reformed in America, Methodist Episcopal and Episcopal.

Not the least in the work of our Commission has been the opportunity afforded your Secretary to address the great national conventions of the different denominations. Addresses have been given, or series of meetings held, in connection with many Conferences, Synods, Presbyteries and other official gatherings of ministers and laymen. Large interdenominational gatherings of ministers have been addressed throughout the South, notably in North Carolina, South Carolina, Georgia, Mississippi, Kentucky, Texas and Missouri; also a large number of Bible conferences and camp meetings in Indiana, Ohio, Pennsylvania, Massachusetts and New Hampshire.

We were in close touch with the Department of Spiritual Resources of the Interchurch World Movement. Several important meetings of the secretaries were held. Circulars and leaflets were sent out to the churches signed by Bishop Theo-

dore S. Henderson for the Interchurch and by our Secretary, Dr. Goodell, for our Commission. There was the closest affiliation of the two departments in all the evangelistic work which was taken up under the Department of Spiritual Resources.

State-Wide Movements

A great field of service is opening to our Commission for state-wide movements in which the county should be the unit. Recent rural surveys have shown a lamentable need in towns and villages where the churches are weak and often divided in their interests. To bring some one with initiative and spiritual power into these communities would hearten the pastor and people who are discouraged, and recast the entire religious life of rural communities. Our Commission is greatly interested in this work and has already done what it could to assist movements in Massachusetts, Indiana and Pennsylvania, looking to the organization of county-wide efforts for simultaneous evangelistic work. If we had the funds to press this work, we are satisfied that many counties could be revolutionized.

During the round of engagements in which the denominational secretaries participated with our Commission, much stress was laid upon this part of the work, notably by Dr. Zahniser and his associates in Pittsburgh, and by Dr. Mudge and the City Federation at Harrisburg; also by the Federation in Indianapolis and other cities. Here is a field of surpassing possibilities into which our Commission ought to enter.

Forces and Methods of Evangelism

The prerequisite for all evangelistic effort must be the evangelistic passion which can be found nowhere but in fellowship with Him who said, *"Follow me and I will make you fishers of men."* The army of God wheels to victory or defeat around him who has been called as an ambassador of Jesus Christ, and who has been especially authorized to proclaim the good news of salvation and peace through Him who said, *"And I if I be lifted up from the earth will draw men unto me."*

The pastor of each church must accept the responsibility in large measure for the spiritual life of the church and community. He is to be an example in all godliness, he is to be a herald of the passion which sent his Lord to the cross, and he is to have the same yearning for the souls of men which has characterized in all ages the men whose hearts God has touched. God, man, sin, salvation, service—these are the great themes on which he must speak words that burn. He must have the holy optimism born of unyielding faith, and his message must have in it the note of victory over sin and shame

and death. But side by side with the devoted pastor must stand the faithful laymen who will sustain him by their prayers and holy endeavor, always remembering that they are under the same obligation to serve God and men as is the pastor.

We advocate in every church an evangelistic committee which shall see to it that the church and community are divided into units for which some one is definitely responsible, and that no other interests of the Church shall obscure the one great purpose for which the Church stands in its world-wide work. In connection with this we are urging Win One Leagues and other associations of young people and their elders who shall lay definite siege for the souls of men and not be satisfied until their efforts are rewarded by actual surrender to Jesus Christ.

We are especially urging family worship upon the attention of pastors and people. Our forebears bounded the day "on the east by supplication and on the west by thanksgiving," and the influence of that home training has not yet faded out, though in many places the family altar has fallen down to the great loss of those whose Christian life might have been nourished and developed thereby. We are urging the study of the word of God through Pocket Testament Leagues and other methods. We are sending out prayer topics which are buttressed by the word of God. To cultivate the spirit of prayer; to realize that prayer is not so much an act as an attitude; that the highest function of it is communion with God; to practice the presence of God in daily life—to inculcate this we are doing all within our power by public addresses and organized meetings of ministers and laity. In connection with local church federations, we are earnestly urging the evangelism of the shop and the street. Remarkable results have followed this work in Philadelphia, New York, and many other cities. We earnestly call the attention of all churches, Young Men's Christian Associations and federations to the great possibilities which are found in open-air preaching.

Special Seasons of Evangelism

We are urging wherever it is possible that the individual church and pastor hold special revival services daily for two or more weeks. In very many cases we believe careful preparation for such meetings, coupled with the appointment of committees for personal work, will produce results which cannot be realized in any other way. Such meetings furnish opportunity for people who really desire to begin the Christian life, but are not in touch with Christian people in such way as to be helped to a decision. Here it is the expected thing

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that a decision would be made. The messages from the pulpit are of a kind to intensify conviction and bring to decision. Such meetings are cumulative in their effect. When people see others religiously interested it is a challenge to themselves, and the few whom the pastor knew about are supplemented by others of whom he knew nothing. Then, too, such meetings held simultaneously in a city intensify the religious conviction of the entire community. The newspapers devote space to the meetings and call attention to what is the prevailing spirit throughout the churches. Such meetings offer a fitting background for decision day in the Sunday School and make it the expected thing for the young people to settle the great question of their relationship to Christ and His Church. If it is objected that people will not come to these meetings, that objection can be largely overcome by pastoral and personal visitation. The solicitude of the spiritually minded carries conviction, and men feel that "if others are so much interested for me, I certainly ought to be interested for myself." Many evangelistic pastors have found by long experience that such meetings increase in power as the days go by. One pastor who has had a long experience and who has given at least four weeks every year through his ministerial life to special evangelistic services bears testimony that, while occasionally a week of such meetings passed without special spiritual uplift, and in a few cases two weeks without marked results, there was no time when the third week did not bring remarkable spiritual blessing.

Among the seasons which have been especially successful are the Week of Prayer. It is a good time at the beginning of the year to turn the thought of the people toward spiritual things. They are writing upon a new page. It is a good time to learn wisdom from the mistakes of the past, and to face the future with deeper reliance upon God. For this reason many pastors have begun special revival services with the Week of Prayer and continued them through the month of January.

There is increasing interest in the observance of the period of Lent. It is true that there are some churches which object to the use of the Lenten period. It savors to them too much of that which is formal. They fear the people will think that one part of the year is more sacred than another. There is still, however, a feeling that the incidents connected with the Lenten period, and the thought which it engenders of sacrifice and devotion, its culmination in the passion of our Lord and the holy triumph of Easter, furnish such an opportunity as does no other period for uniting the church forces. During these days of self-examination, prayer and Bible study must be necessary exercises. The real values of life must stand out,

and the necessity of a decided course of action is borne in upon the soul.

During this period there are avenues of publicity which are closed at other periods. In some centrally located hall, or theatre, there is a fine opportunity to catch the passerby, to bring home religious truth, which but for this simultaneous movement might not obtain. The special observance of the week before Easter, if it is undertaken in the proper spirit, cannot be otherwise than deeply impressive. By communication with most of the cities throughout the country, we have urged that on Good Friday from 12 to 3 P.M., special services be held throughout all the cities in as many churches as possible. In many cities this has already been tried with great success. Last year it was phenomenally successful in Detroit. The mayor issued a proclamation closing the business houses for three hours; the stock exchange and moving picture shows were also closed, and twelve great union services were held three hours in length, where the great halls were crowded to the doors and thousands were unable to gain admission. It is needless to say that these meetings made a great impression upon the city. We urge that similar action be taken wherever possible throughout the country.

Vocational Evangelists

While all are agreed that the normal and ideal condition in evangelistic work is where pastor and people unite in persistent effort to win the entire community to the personal choice of Jesus Christ, we are convinced that there are seasons in the life of the Church when some union service, directed by a man of God, specially called to be an evangelist, may produce great and lasting results. We, therefore, gratefully recognize the great debt which the Church owes to those evangelists who from the days of the Apostles until now have been used of God to move the churches and the nations. The world will never allow to perish the names of Wesley, Whitfield, Finney, Moody, Chapman and other men now living who have been mightily used of God. We are, therefore, in thorough sympathy with that vocational evangelism which realizes that its highest function is to supplement the work of the pastor, and in order to make its work most effective and permanent gives the place of first importance in its meeting to the pastor. It is to him that the evangelist must look for the permanence of his work, and he must therefore be deeply interested to see that the pastor is in thorough sympathy with the work, and that the pastor and evangelist are at one in the entire movement.

We believe a better day is dawning in the matter of vocational evangelists. The day of the irresponsible evangelist

has passed. Only those who are thoroughly accredited by their own denominations and have declared their purpose to work in harmony with the pastors and churches are given employment. We have a large number of these accredited evangelists upon our lists, and, while we do not accept responsibility in the choice of these men for a given field, we put into the hands of the churches in those fields the names of the evangelists with such information as we possess so that they are able to investigate for themselves with intelligence. We do all in our power to discourage sensational methods and an undue desire to increase statistics, and to gain financial returns out of proportion to the service rendered.

Literature

We are sending out literature from time to time under our own imprint which we think will be of service to all the churches. Within the last few weeks we have sent out a leaflet on "An Autumn Ingathering," and another on "Experiencing Religion." We are also sending out, with our endorsement, denominational programs such as "A Program of Evangelism," issued by the Congregational Commission, with an introduction by our Executive Secretary. We have also the literature of the different denominations, copies of which we send to all inquiring churches, Young Men's Christian Associations and the public press. If we had the funds at our disposal, we could send out additional literature which would pay great returns to the churches.

The Object of Our Commission

We are simply the servants of the churches. It is manifest there must be some clearing-house for the evangelistic commissions of the various denominations, some central office where their work can be unified, and from which any federated work may be directed. If the churches wish to make any general announcement or take any concerted action looking toward a general spiritual movement, it is to our office they must look. All the results of our work come back to the churches themselves. All its inspirational work results in the quickening of the spiritual life of pastors and people, and the bringing in of new members to all the churches. Since, therefore, the work of our Commission is for the churches, it would seem that they would gladly undertake the care of a work from which the secretaries themselves feel that the denominations have greatly profited.

There is a most delightful fellowship in this body of denominational secretaries. It was an object lesson long to be remembered when this company lately toured the country

holding great meetings of ministers and laymen, gathering their denominational leaders together to articulate them into the local work of the cities, and then standing together on a common platform with nothing to indicate whether the speaker was Presbyterian or Baptist, Episcopalian or Congregationalist, Methodist or Reformed. As the result of these meetings there is a very general demand that next fall the season should open by some great gathering of denominational leaders where the most timely and pertinent questions of evangelism should be discussed by the ablest men in the country, and the note of inspiration sounded by those whom God has specially equipped to render such service.

James M. Speers,
Chairman.

Charles L. Goodell,
Secretary.

THE ENLARGING SOCIAL PROGRAM OF THE CHURCHES

1. Report of the Commission on the Church and Social Service

War-Time Work

The present administration of the Commission on the Church and Social Service began with the opening of the Quadrennium and covers the war period. Just before the war began, the staff of the Commission was entrusted with the reorganization of the Washington office, and it directed the organization of the Protestant chaplains from that time until the autumn of 1917. It consummated arrangements concerning chaplains with the Army and Navy departments and with our affiliated denominations, established relations with other religious organizations and brought them together, set up standards of fitness for chaplains in agreement with the Government, made contacts through church authorities and seminaries and directly with desirable young pastors, checked up and investigated the applications of ministers in the files of the Army and Navy departments for appointment as chaplains and secured the first considerable number of appointments. In the course of these duties the Executive Secretary visited many training camps, navy yards, army posts and forts to confer with experienced chaplains and Army and Navy officers.

During this same period the staff of the Commission organized the Interchurch Committee on War Work, which afterward became the General War-Time Commission of the Churches, carried it on until the autumn of 1917, studied training camps in the United States and Canada in order to determine a program, and did initial work on the problem of the effective organization of the churches for national and community war-time service.

Coöperation With the American Red Cross

Coöperation of the churches with the American Red Cross was organized by the Commission and carried on throughout the war. The Commission took active part in every campaign of the Red Cross, and had most intimate and important responsibilities in those campaigns. It stimulated the organization of churches as work rooms for the preparation of hospital supplies and of knitted articles for soldiers, and as educational centers for the financial drives. Other notable work for the Red Cross was assistance in the preparation of several hundred thousand copies of the manual, "This Side the Trenches,"

for the use of young people's societies; the issuance of the so-called Church Poster; the mailing of this poster with a special letter making contacts between the Red Cross and 7,000 missionaries in foreign lands.

At the time of the Christmas Drive of the American Red Cross in 1917 the Executive Secretary arranged for a simultaneous coöperative mailing on a common plan, to every minister, priest and rabbi in charge of a congregation in the United States, thus bringing to bear the united religious influence of the nation for a great cause. This was secured by agreement between the General War-Time Commission, the Jewish Board of Welfare for the Army and Navy, and the National Catholic War Council. All of these mailings went out from the Process Department of the Federal Council. This united form of appeal became general and was used by departments of the Federal Government, such as the Department of Agriculture, the Liberty Loan and War Saving Stamps organizations, the Food Administration, the Committee on Training Camp Activities, and the Committee on Public Information.

The staff of the Commission, acting for the General War-Time Commission and supported by a special committee, formulated a war-time program for local churches, with a special edition for rural churches, of which 70,000 were distributed, a large part of them by the Department of Agriculture in an effort to secure the coöperation of rural ministers for food production. Rev. Edmund deS. Brunner, Rural Secretary of the Moravian Church, was loaned to the Commission for this specialized rural work by the Rural Life Commission of that denomination jointly with Dr. Brunner's church at Easton, Pennsylvania. This became one of the most important features of our work during the spring of 1917.

The Executive Secretary was also made secretary of the Committee on Interned Aliens, of the General War-Time Commission of the Churches, and as such negotiated the arrangement with the Secretary of War and the Secretary of the Committee on Prisons and Prison Labor by which responsibility for the religious care of Protestant prisoners was assigned to the Lutheran churches.

Social Hygiene

Another important war-time contact was with the Public Health Service and allied national agencies working in the field of social hygiene. The Executive Secretary, as Secretary of the Committee on Social Hygiene of the General War-Time Commission, was made a member of the Civilian Committee of the Council of National Defense for Combating Venereal Diseases. A plan of coöperation was formulated applying to communities and to the nation as a whole, and

committee meetings were attended in Washington during a period of two years. A representative of the Surgeon General's office was brought to New York to give a trial exhibit of the anti-venereal film "Fit to Fight," before the clergy of greater New York, in Æolian Hall. At the suggestion of the Secretary, Dr. John H. Stokes of the Mayo Clinic, Rochester, Minnesota, was brought to Washington to bring out a special edition of his book, "The Third Great Plague," adapted to the point of view of the Public Health Service, to be used for the information of the clergy of the country in the problem of social hygiene. An edition of 100,000, under the title "Today's World Problem in Disease Prevention," was brought out and distributed, on request.

Work in Centers of War Industries

Probably the greatest single service of the Commission during the war was the organization and executive management of the Joint Committee on War Production Communities, to bring to bear the service of the churches in centers of war industries, and especially in the great ordnance reservations and centers of shipbuilding, for the religious care and social welfare of the vast numbers of workingmen and their families who crowded into these communities. Initial studies were made in these centers in December, 1917, at the request of the General War-Time Commission of the Churches, and the work was organized and carried forward by the Commission on the Church and Social Service, with such financial help and contributions in personnel as it could obtain, until July, 1918, when the Joint Committee on War Production Communities was set up.

From this time until the disbanding of the Committee a year later this work was financed by boards of home missions through the Home Missions Council. That body had just opened its new office and was not in a position to take up active direction of the work. The coöperating boards also gave generous assistance by assignment of personnel to the office staff and as surveyors, field workers and pastors of Liberty Churches.

The Joint Committee on War Production Communities made studies in upwards of one hundred centers of war industries, especially shipbuilding and the manufacture of munitions; organized seven Liberty Churches in ordnance reservations and sent organizers into the main centers to assist the churches in doing their part to take care of the great migration of workers. A total of approximately seventy-five whole-time and part-time workers were engaged in this service, covering a period of a year and a half.

The Liberty Church

One of the original features of the work of the Joint Committee was the establishment of the so-called Liberty Churches in ordnance reservations. These reservations were new towns built by the War Department for the manufacture of projectiles and explosives, and were kept under military control. They were built quickly and some of them became the home and workshop of several thousand people. Limitations of space, labor and building material finally made it impossible to erect church buildings and undesirable that congregations of various denominations should be organized. The Joint Committee on War Production Communities was given authority to establish one Protestant church organization in each reservation, to be representative of all Protestant bodies. This congregation was allowed to use without cost some community building, such as the school, Young Men's Christian Association or community center building.

The Liberty Church was successful from the start. By agreement with the Joint Committee, the denominational boards of home missions financed the several churches, but control was left with the Committee. Records of membership and benevolent gifts were kept by denominations, and denominations were provided occasional services especially for baptism, confirmation and religious instruction. Plans were made for important experimentation in religious education in connection with the schools of the reservations, since usually the church and school were in the same building; but the end of the war frustrated the carrying out of these plans.

More details of the work of the Joint Committee on War Production Communities may be found in "War-Time Agencies of the Churches," published by the General War-Time Commission of the Churches, pp. 193-199.

Lessons from War Experience

Valuable lessons and new organization came out of the experiences of the war in the field covered by the Commission. The more significant of these should be mentioned. In the first place, the war brought the churches powerfully into community and national service. This was foreseen by the Commission and expedited and directed as intelligently as possible. The new social spirit of the churches, manifest since the war, grew out of these experiences. A second item was the coöperation established between Catholic, Hebrew and Protestant. It should be possible in the future as it was during the war to bring to bear the united influence of the religious forces of the land in great social movements. In the third place the idea of the Liberty Church is applicable to isolated communities such as logging camps, to small industrial towns, especially

company towns, to cotton mill villages, where the pastor may also become community organizer and possibly even director of education. In fact the idea might well be applied to most small communities.

Peace-Time Work

During all this period the secretaries were much in the field studying communities and special problems, attending committee conferences, visiting the annual conventions of the American Federation of Labor, the Southern Sociological Conference, the National Conference of Social Work and like social organizations. The Executive Secretary made a pathfinder study in the winter of 1919 of the logging camps of the Pacific Northwest for the Joint Committee on War Production Communities, at the same time visiting the church federations of Seattle, Portland, San Francisco and Los Angeles. The Commission kept in close contact with the labor situation in war industries, exerting its influence for safeguarding the welfare of workers with reference to housing, recreation, health and transportation, and for promoting equality of treatment for women with men, and wage increases to meet rising costs of living.

The Labor Sunday Messages of the Quadrennium were devoted to the following subjects: 1917, Industrial Standards in Time of War; 1918, Women in Industry; 1919, Democracy in Industry; 1920, A Call from the Church to Employers and Employees to work out Coöperation on the Basis of Christian Principles. There was an extensive demand for each of these messages. That for 1919 was mailed to 115,000 ministers in charge of churches and was either published in full or generously abstracted by the church press. The message for 1920 received marked attention from the secular and labor press and drew a considerable fire of discussion as marking a departure in the policy of the Church in relation to industry; but on the whole, it received generous approval.

Publications

A Reconstruction Program for Country Churches (Joint Committee on War Production Communities).

Christian Duties in Conserving Spiritual, Moral and Social Forces of the Nation in Time of War.

Ten Months of War-Time Social Service.

A War-Time Program for Country Churches (Committee on War-Time Work in the Local Church of the General War-Time Commission).

A War-Time Program for Local Churches (Committee on War-Time Work in the Local Church of the General War-Time Commission).

Report of the Commission on the Church and Social Service (Presented at the third Quadrennial Meeting of the Federal Council).

A Reconstruction Program for Country Churches (Joint Committee).
100% American (Joint Committee on War Production Communities).
Two Years of National Service (Publicity).
The New Spirit in Industry (Financial).
A Gateway to Service (Financial).
Church Folder (Financial).
Pocket Phrase Book of Economic and Industrial Terms in Common Use.
The Church Forum.
The Church and Women in Industry (Labor Sunday, 1918).
What Every Church Should Know About its Community (Revision).
Social Ideals of the Churches (Revised Form).
The Church and Social Reconstruction.
Report on the Strike in the Textile Mills of Lawrence, Massachusetts.
Report on the Logging Camps of the Pacific Northwest with Recommendations (Joint Committee on War Production Communities).
A Year of National Service (Publicity).
The Country Church and the City Boy (General War-Time Commission of the Churches).
A Bibliography of Social Service.
The Religion of Democracy (by Harry F. Ward).
Social Evangelism (By Alva W. Taylor).
A Message for Labor Sunday in Time of War, September 2, 1917.
Industrial Standards in Time of War.

Statement on Social Reconstruction

The most significant document issued by the Commission on the Church and Social Service during the Quadrennium was its statement on "The Church and Social Reconstruction," issued in May, 1919, and paralleling similar pronouncements from religious bodies in Europe and America. This statement was mailed to 115,000 ministers in charge of churches and was given large space in the religious and secular press. The great New York dailies devoted much space to abstracts, followed later by editorial comment. The following quotations indicate the nature of the statement:

Brotherhood or Class Struggle

"In some respects, the most urgent question before the world at the present time is the method of social reconstruction; shall it be by constitutional and peaceable methods, or by class struggle and violence? Shall we be willing suddenly to overturn the social order according to untried theories of industrial and political organization; or beginning where we are, and conserving what has been achieved in the past, shall we proceed by social experimentation, going as far and as fast as experience demonstrates to be necessary and desirable? In America, where, as in England, the people hold political power and freedom of discussion and association, and can do finally whatever they will, there is every reason for following the second method.

"The supreme teachings of Christ are of love and brotherhood. These express themselves, in a democracy, in the coöperation of every citizen for the good of each and all. The results ideally

in a noble mutualism and in equal and world-wide justice, which constitute the highest goal of human endeavor. The doctrine of the class conscious struggle is opposed to this ideal. It is a reversion to earlier forms of competitive struggle. It not only strikes at injustice by greater and more savage injustice, but tends in practice to the breaking up of society, even of radical groups, into bitterly antagonistic factions, thus defeating its own ends. The dictatorship of the proletariat in practice is a new absolutism in the hands of a few men, and is as abhorrent as any other dictatorship. The hope of the world is in the coöperation of individuals and classes and the final elimination of classes in the brotherhood of a Christian society. To build up this coöperation should be the supreme endeavor of the churches."

Democracy in Industries

"A deep cause of unrest in industry is the denial to labor of a share of industrial management. Controversies over wages and hours never go to the root of the industrial problem. Democracy must be applied to the government of industry as well as to the government of the nation, as rapidly and as far as the workers shall become able and willing to accept such responsibility. Laborers must be recognized as being entitled to as much consideration as employers and their rights must be equally safeguarded. This may be accomplished by assuring the workers, as rapidly as it can be done with due consideration to conditions, a fair share in control, especially in matters where they are directly involved; by opportunity for ownership, with corresponding representation; or, by a combination of ownership and control in coöperative production."

"One high value which comes with the participation of labor in management is that it makes possible again the hearty coöperation of all engaged in an industry and a new era of good will. Therefore, along with the rights involved in social justice go corresponding obligations. With the development of industrial democracy, the evidences of which are all about us, and the coming of the short work day, the importance of genuine coöperation in industrial processes and efficient production must be impressed upon large numbers of workers. As the worker tends to receive approximately what he produces, it must become apparent that what he has for himself and family, and the social surplus upon which depend the great common undertakings of society, are directly related to the productivity of his own labor, as well as finally to the length of the working day.

"The Christian and modern conception of industry makes it a public service. The parties of interest are not only labor and capital, but also the community, whose interest transcends that of either labor or capital. The state, as the governmental agency of the community, with the coöperation of all involved, should attempt to secure to the worker an income sufficient to maintain his family at a standard of living which the community can approve. This living wage should be made the first charge upon industry before dividends are considered.

Democratic Rights of Women

"The importance of the democratic rights of women is not as yet comprehended by public opinion. Their freedom, their right to political and economic equality with men, are fundamental to democracy and to the safety of the future. The church stands also for adequate safeguards to industrial women, for a living wage, the eight-hour day as a maximum requirement; prohibition of night work, equal pay for equal work, and other standard requirements of industry in which women are engaged.

"While taking these positions the Church believes that home making and motherhood will always be the great profession of womankind; and to this end, the Church should use its great influence to secure for woman in the home, economic independence, the control of her own person, and a professional standing in her work equal to that of men in any service which they render.

Justice to the Negro

"The splendid service of the colored soldiers in the war, and the unanimous loyalty and devotion of the colored people of the nation, reinforce the justness of the demand that they should be recognized fully as Americans and fellow citizens, that they should be given equal economic and professional opportunities, with increasing participation in all community affairs and that a spirit of friendship and coöperation should obtain between the white and colored people, north and south. The colored people should have parks and playgrounds, equal wages for equal work, adequate and efficient schools, courteous and equal facilities and courtesy when traveling, adequate housing, lighting and sanitation, police protection and equality before the law. Especially should the barbarism of lynching be condemned by public opinion and abolished by rigorous measures and penalties.

Christian Americanization

"The Church is in a position to render great service in Americanization because of its extensive missions to immigrants and because thousands of our churches in crowded areas now reach the foreign born. The contribution of the churches has special value, since, in addition to instruction in English, they are able to interpret the religious and moral ideals of America, and since they work in an atmosphere of brotherliness, with an appreciation of what these peoples are bringing from the old world to enrich American life. The Church is also deeply concerned that the living conditions of these people shall, as soon as possible, approximate our American standards. If they are underpaid, or poorly housed or otherwise neglected or exploited, we shall not only fail in their Americanization but they will drag down the standards of American labor. It should be recognized also that an effective shop management, in which labor is given its proper responsibility, is difficult to organize when the men do not understand each other's speech, and represent divergent national labor experiences. Americanization is therefore necessary to the development of industrial democracy.

The Church's Own Policy

"When the Church enters upon the actual tasks of social reconstruction, it undertakes problems that are highly technical, often controversial, and difficult for an organization which is composed of men of all parties and movements. But a hesitant policy will get nowhere in the present crisis, nor will general statements or casual service avail. The ordinary preacher cannot be an economist or sociologist, nor is he, as a rule, familiar with industrial management. But the moral issues of reconstruction are confused and difficult, and it is concerning them that the minister may be presumed to have technical knowledge. The Church which does not show the way here is derelict to its duty.

"The right policy for the Church is therefore to study social problems from the point of view of the spirit and teachings of Christ, and, acting loyally and unselfishly upon these teachings, to exert its vast educational influence and use its institutional organization for human happiness, social justice, and the democratic organization

of society. This looks toward a positive program, which may here coincide with social movements and tendencies, there oppose them; in which the Church knows its own mind and has the power of united action. Within this coöperation liberal and even radical positions may be held with propriety by leaders and minority groups in the Church, for the broadest liberty and fellowship are desirable. It is only necessary that all should remember that they represent a wide and generally conservative membership, which must be led, not driven, and which responds to wise, patient and educative leadership.

Churches for Industrial Populations

"One of the important tasks of the next ten years is to bring the Church into closer relations with the wage-earners of the nation. We have been negligent in this matter, and have suffered a rude awakening in needless estrangements. The main features in this task are as follows:

(a) The creation, as rapidly as possible, of many hundreds of powerful highly socialized and democratically organized churches in working class neighborhoods of cities and industrial centers, and the development of special methods for problems which require distinctive treatment, such as those encountered in logging camps, company towns, and among night workers and submerged populations.

(b) The development by the seminaries and by other methods of training, of specially trained ministers who know how to administer such churches, men who know economics and social problems as well as theology, and who desire to devote their lives to the welfare of the masses.

(c) A powerful effort by the whole Church, but concentrating in these churches, and in alliance with the workers themselves, to achieve the great objects for which the workers are struggling; such as living wages, reasonable hours, safe conditions of labor, equal opportunities and pay for women, participation in management and ownership, and abolition of child labor.

(d) Surveys of the working class resident districts of our cities and industrial centers, in order to lay out, with common consent, these non-competing parishes for these churches, and to secure, as rapidly as possible, the closing out of competing churches and the placing of their financial equities in other non-competing centers. This will require the coöperation of city missionary societies and federations of churches, and also of home mission boards.

Importance of Spiritual Forces

"The experiences of the war, revealing as they do reversion to barbarous practices by highly civilized peoples, the nearness to the surface of savage instincts and deep selfishness in vast numbers of men, the willingness to profiteer on the part of workers as well as employers, the intensity of racial, national and religious antagonisms—these experiences have demonstrated anew that the progress of humanity is dependent not alone upon social organization, but upon the strength of the moral emotions and the discipline of character. Whether the work that is to be done in reconstruction, beginning with the peace treaty itself, shall yield satisfaction or disappointment, will depend mainly upon the working capital of moral character among the peoples who undertake the tasks.

"Now that the war is over the Church should return to its historic functions of Christian nurture, evangelism and religious education with new sanctions, and a sure knowledge that its ministry to the inner life and to the building of character are after all its greatest contribution to social welfare. If the governments of the world

have learned the lesson of the war, they will encourage the Church in these vital undertakings, and they will themselves turn with renewed energy to the work of education. They will drive hard at that moral discipline which alone can fortify our democratic ideals. Every movement of social reform will be partial and disappointing until a powerful work of education, both general and religious, has been accomplished.

Gravity of the Social Problem

"It must not be forgotten that in social reconstruction we are dealing with matters that vitally affect the welfare and happiness of millions of human beings, and that we have come upon times when people are not submissive to injustice or to unnecessary privation and suffering. They are deeply and justly in earnest. As has been said, we are laying the foundations of a new world. If those who are the actual industrial, political and social leaders of the nation will not act upon the principle that the greatest shall be the servant of all, then the people themselves, with indignation and bitterness, are sure to take their destiny and that of the world into their own hands. The social question cannot be dealt with casually. People who are born with unusual ability, of whatever kind, or who receive special advantages, are given them for unselfish service. Large holdings of property can be justified only by devotion to the common good. We are entering upon an era in which the absorbing concern of the world will be for social justice and the greatest well-being of the greatest number. This will animate the religious spirit of the future—a spirit which has found its supreme expression and example in Jesus Christ."

Increasing Influence of the Social Creed

The Cleveland meeting of the Federal Council, May, 1919, adopted four resolutions supplementary to the Social Creed of the Churches. It is significant that the creed was adopted by the Young Men's Christian Association in 1919, and that the Young Women's Christian Association in the spring of 1920 took similar action, endorsing also the supplementary resolutions. The creed, with these resolutions, is as follows:

The churches stand for—

I. Equal rights and justice for all men in all stations of life.

II. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.

III. The fullest possible development of every child, especially by the provision of education and recreation.

IV. Abolition of child labor.

V. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

VI. Abatement and prevention of poverty.

VII. Protection of the individual and society from the social, economic and moral waste of the liquor traffic.

VIII. Conservation of health.

IX. Protection of the worker from dangerous machinery, occupational diseases and mortality.

X. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

XI. Suitable provision for the old age of the workers, and for those incapacitated by injury.

XII. The right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

XIII. Release from employment one day in seven.

XIV. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

XV. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

XVI. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

Facing the social issues involved in reconstruction,

RESOLVED: That we affirm as Christian churches,

1. That the teachings of Jesus are those of essential democracy and express themselves through brotherhood and the cooperation of all groups. We deplore class struggle and declare against all class domination, whether of capital or labor. Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.

2. That an ordered and constructive democracy in industry is as necessary as political democracy, and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.

3. That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through government labor exchanges, public works, land settlement, social insurance and experimentation in profit sharing and coöperative ownership.

4. We recognize that women played no small part in the winning of the war. We believe that they should have full political and economic equality with equal pay for equal work, and a maximum eight-hour day. We declare for the abolition of night work by women, and the abolition of child labor; and for the provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race.

Research Department

In 1918, a long contemplated organization of a Department of Research was accomplished and Rev. F. Ernest Johnson was secured as Research Secretary. Mr. Johnson brought out a bibliography of social service the same year and organized

research in social legislation, reconstruction problems and other work of like character.

One of the products of this research was Mr. Johnson's little book, "The New Spirit in Industry," which has been used by ministers, students and study classes in various parts of the country.

An important study was commenced in the use of motion pictures for religious purposes, a problem which a number of agencies have since taken up with much fruitfulness.

Within the last year we have secured an important coöperation of educational and social service agencies of the churches. A permanent committee has been formed for this purpose uniting in its personnel representatives of the churches in the United States and Canada, the makers of Sunday School curricula, the Young Men's and Young Women's Christian Associations, and the new World Brotherhood Federation. The first product of this coöperative effort is the study course, "What is the Christian View of Work and Wealth?" which has just been published by the Association Press, as the first of a series to be known as the "Social Problem Discussion Series." The course just completed is aimed at securing the widest possible discussion of the vital economic and industrial problems of the present day. The method which will be followed in the main throughout the series is that of unbiased discussion; the text contains only reference material designed to reflect the main currents of thought on the questions at issue. The outlines of these studies are made coöperatively and the material embodied in them is gathered by our Research Department.

The Educational Committee has assigned to it the additional important task of offering such effective aid as is possible to those who prepare graded Sunday School lessons, with a view to a greater socialization of the entire religious educational program of the Church.

The Research Department, which is henceforth to be known as the Department of Research and Surveys, is now making a continuous study of current social literature from the viewpoint of the needs of the churches, reviewing, digesting and indexing this literature, and laying the basis of a permanent repository of information bearing upon every aspect of the social mission of the Church. Through the cooperation of several denominational departments of social service the Department is developing an information service which will go to church boards and to the religious press as well as to pastors, teachers and church officials. This service will carry important information on social and industrial problems and situations.

As indicated by the change in name of the Department, a division of surveys is projected which will attempt to stand-

ardize survey methods for various types of community, and will hold itself in readiness to aid churches in planning studies of their parishes or communities.

Studies in Lawrence and Denver

Two studies in industrial conflicts have been made by the Commission during the Quadrennium. The first was in the textile industry of Lawrence, Massachusetts, by the Research Secretary, February—June, 1919. The report was published during the current year. The second has just been completed. It is a study of the recent street railway strike in Denver, Colorado, made jointly by the Commission on the Church and Social Service and the National Catholic Welfare Council, at the request of the Denver religious forces—Catholic, Hebrew and Protestant, and chiefly at their expense. The Catholic Welfare Council was represented by Father John A. Ryan of the Catholic University, Washington, and Dr. John A. Lapp; the Commission, by Mr. Edward T. Devine. This is a most significant undertaking and presages, it is hoped, similar coöperation in future studies.

A limited study was also made of the main issues in the coal strike of 1919 and the railway strikes of 1920, and information was given to the church press. Representatives of the Commission also had a conference with the President of the U. S. Steel Corporation during the steel strike of 1919, and later at his request, Mr. Edward T. Devine, representing the Commission, appeared before the presidents of the subsidiary companies of that corporation and urged changes in the organization of its industrial relations, as well as a reduction of the long hours of labor.

The Commission and the Interchurch World Movement

When the Industrial Relations Department of the Interchurch World Movement was organized in the summer and autumn of 1919, the Executive Secretary of the Commission on the Church and Social Service became voluntary Superintendent of the Division of Service, and later voluntary Associate Director of the Department, in order to bind together the Department and the Commission and to avoid duplication. This was a contribution by the Federal Council to the Interchurch, and it expressed not only its desire to help but its sense of the importance of coöperation.

The Executive Secretary of the Commission was sent abroad for three months in the summer of 1919 as chairman of a commission to study the social work of the churches and the labor movement in England and on the Continent. The three commissioners attended the International Trade Union Congress, at Amsterdam in July, and the Executive

Secretary visited the Scottish Miners' Convention, at Ayr in August. Important contacts were made with the Ministers of Labor of England, Belgium and France, and with the trade union headquarters; also with leaders of the social movement in the churches. These contacts were broadened at the meeting of the Executive Committee of the World Alliance for International Friendship through the Churches, at the Hague, in October. At this conference initial steps were taken toward establishing some kind of permanent relations between the religious social workers of Europe and those of America.

Upon the Secretary's return from Europe at the end of October, 1919, coöperative relations were begun with the Industrial Relations Department of the Interchurch World Movement, and continued during the winter. During February and March, 1920, the Executive Secretary gave six weeks' time on one of the teams which conducted State conferences preliminary to the financial campaign, speaking on industrial relations and visiting the States of Ohio, Pennsylvania, Delaware, Tennessee, Alabama, Mississippi and Louisiana. The Research Secretary also joined one of the teams speaking at conferences in western New York, Massachusetts, Maine and Rhode Island.

World Brotherhood Federation

Rev. Rolvix Harlan and Rev. Samuel Zane Batten, of the Northern Baptist social service secretariat, and the Executive Secretary were made delegates to the first national congress of the World Brotherhood Federation, London, in August, 1919, and were elected members of the International Executive and the American National Committees. During the year they have given much time to setting up the movement in the United States and to the plans for the second World Congress which was held in Washington in October, 1920. They have considered this in the line of duty for two reasons: first, because it was important that the Brotherhood should not become a new movement, but rather a federation of men's clubs, because it was important that the Brotherhood should not because it was important that the movement should be given a strong social consciousness. Both these objects are in process of satisfactory attainment. Dr. Batten has written the official statement of the movement and has been made Commissioner on Literature. The Brotherhood has participated in the production by our Educational Committee of the first course on "What is the Christian View of Work and Wealth?" and it is expected that this course will be used by local brotherhoods.

National and Community Social Agencies and Movements

The relations of the Church to national social agencies and to community organization have always had an important place in the work of the Commission. This was notably true during the war, as had been shown in another connection, but it continues uninterruptedly since the Armistice. The importance of these relations is well shown by a coöperation in the field of community organization which began in the spring of 1920. The Executive Secretary is now a member of the Executive Committee, and of the smaller Study Committee, of the National Conference on Community Organization, which was assembled at the call of Hon. Franklin K. Lane in Washington in May, 1920. He was asked to become Chairman of the Study Committee and to take direction of a coöperative survey of community organization in the United States, the results to be reported back to a second meeting of the conference to be held in the spring of 1921. In making this request the Study Committee recognized the disinterested position of the Federal Council in the field of national welfare. It was also an expression of confidence in the Council and is a suggestion of its possible usefulness in the fields of national service.

The Church and Industrial Peace

The Commission has begun an important new effort in the field of industrial relations, which will seek to bring to bear the influence of the churches to induce employers and employees to work out coöperative relations instead of the present industrial warfare, and also to interpret the teachings and spirit of Christ to industry. A National Advisory Council is being organized, consisting of men experienced in industrial management, representatives of labor from the same industries and ministers and church officials.

A trial conference was held in Atlanta in May under the auspices of the Atlanta Council of Churches. Mr. Earl Dean Howard, Labor Manager of the Hart Schaffner and Marx Company, Chicago, and the Executive Secretary addressed a luncheon conference of ministers and laymen, and at night a dinner conference of representative business men. The Executive Secretary gave the call of the Church and discussed the Christian principles which require application to industry, and Mr. Howard outlined the practical method of coöperation now effective in the men's garment industry. The discussion which followed each session was animated and the plan of the conference was thoroughly successful.

Following the trial conference at Atlanta, the Committee of Direction formulated plans for a series of one and two-day conferences on "Social and Industrial Relations" in the

industrial centers of the country during 1921. It was decided to concentrate on a few of the most vital issues before the churches in communities, and the following themes were selected: Community Relations of the Churches, to include Churches as Neighborhood Centers, Relations to Community Agencies, and Community Organization; Social Education; Industrial Disputes and Conflicts; Churches for Industrial Neighborhoods; Type of Religious Life for the Present Social Emergency; Christian Principles in Industry. In addition there is provided a luncheon conference for employers to be addressed by a representative of the churches and a representative of some industry; and a corresponding dinner conference with local leaders of organized labor. Abundant time is set aside for discussion following each paper or address. Plans for follow-up work are also being studied.

On October 17 the Commission held a conference in New York, at which experienced men from important industries were asked to advise with the secretaries and representative ministers on the plan. This conference developed deep interest and met with hearty approval. Its discussions centered upon the following questions in the agenda:

a. Is it desirable that the Church should exert its influence in the industrial field: first, to endeavor to establish a Christian economic code; second, to seek to bring together Christian employers and employees to work out coöperative relations?

b. Is the plan proposed by the Commission on the Church and Social Service approved in principle?

c. What are the spiritual principles which require interpretation and application to industry and which may serve to guide those who seek to bring about industrial peace?

d. Is the conference favorable to the creation, by the Commission on the Church and Social Service, of a national Advisory Council, composed of persons from industries in which successful experimentation is being conducted and representing both employers and employees? Should other points of view be represented on such a Council?

e. What formal recommendations has the conference to make to the Commission on the Church and Social Service?

The conference unanimously approved in principle the Commission's proposals. The point of view of the representatives of industries present was well expressed by Mr. Henry C. Dennison of Framingham, Mass., who said in substance:

> It is necessary for the Church to enter this field but it is extraordinarily difficult and will require tact and information. Most employers will oppose the effort, but you must go ahead. We employers need pressure from our ministers. While the problems are difficult, the human relationships are within the reach of the ordinary minister.

The discussion on Christian principles centered upon a statement which had been prepared by the Executive Secretary,

which was approved in substance with the understanding that no statement should be considered as final and binding, but as helpful under present conditions. Since this report goes to press before such revision can be made, the statement is given to indicate the point of view of the discussion.

Christian Principles Which Should Be Applied to Industrial Relationships

Industrial organization of the future, and especially relations between employers and employees must take larger account of human relationships, and must be based upon that righteousness, good-will and coöperative effort which are the expressions of the religious spirit.

The following principles, which are fundamental in the teachings of Jesus, as also in the teachings of the Old Testament, are statements of moral and spiritual laws which underlie society and are as absolute in their authority and operation as the laws of the physical sciences. They constitute a spiritual platform upon which the industry of the future must be built if it is to be stable and prosperous.

a. The human race, and especially the people of a nation, constitute a great family under the divine fatherhood of God. In the brotherhood of that family the individual life is sacred. The welfare of individuals and families must therefore have first consideration by industrial management.

b. The primary purposes of the industry of the future must be to secure more abundant life for all, but especially for the masses of the people. This must mean first of all higher standards of life and greater opportunity through increased economic resources, reasonable hours of labor and broader participation by labor in the control of industry, especially where it affects the welfare of the workers.

c. Sound industrial organization must be based upon righteousness—upon honesty and fair dealing—honest work, honest goods, honest financing, honest merchandising, honest prices to consumers. The law of righteousness requires that employers, employees and the public shall seek first what is right instead of what is for personal advantage, or what is dictated by suspicions and hatred.

d. The Christian principle of love or brotherhood expresses itself industrially in concern for human life, in a spirit of good-will, and in coöperative relationships between employers and employees. Carried to its full meaning it will result in a real partnership between them in energetic production, ownership and participation in management and profits.

e. The principle of service, which is central in the teaching of Jesus, requires application to every phase of industry, from capitalists, stockholders, bankers and directors, through managers, superintendents and foremen to skilled and unskilled labor; but especially to all who hold responsible positions involving control of capital or control over men. It should determine wages, above that minimum which is necessary to wholesome living below which wages should never fall, the relation of industry to the consuming public, and wholesale and retail prices. As a motive for industry, service must be made controlling over the motive of profits.

f. These laws are summed up in the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them." To apply that rule day by day and hour by hour to the constantly new situations in factory, mine and store, and in transportation and agriculture, is the task and duty of every employer and employee. It alone will lead the way to industrial peace.

Reorganization of the Commission

The Commission has nearly completed a fundamental reorganization, based upon the recommendations of the Committee of Fifteen, as approved by the Executive Committee in December, 1919, at Baltimore. These provide for official and delegated representatives from the denominational commissions and church boards responsible for social service, and a limited number of members selected at large and from interchurch agencies. A committee system has been created with a view to expediting work by division of labor, giving official committee supervision to the departments of the Commission. This makes of the Commission an official and effective agency for denominational and interchurch purposes. The new plan was adopted without dissent, and on this basis several of the constituent bodies have made appropriations towards the maintenance of the Department of Research and Surveys. This reorganization is so vital to the future work of the Commission and so directly related to the problem of the reorganization of the Federal Council itself, that the text of the new By-Laws is given in full.

BY-LAWS

The Commission on the Church and Social Service shall be constituted as follows:

a. Not more than two members of the Commission may be chosen by each of its constituent bodies, which are the boards or commissions responsible for social service of the denominations affiliated with the Federal Council of the Churches of Christian in America;

b. Five members at large selected by the Commission, with the approval of the Administrative Committee of the Federal Council;

c. Five members at large chosen by the Administrative Committee itself;

d. One representative each nominated by the following interchurch organizations, affiliated or coöperating with the Federal Council, and by such others as from time to time may be approved by the Commission:

The Home Missions Council
The Council of Women for Home Missions
The Sunday School Council of Evangelical Denominations
The Young Men's Christian Association
The Young Women's Christian Association

Executive Committee

The Commission shall elect annually an Executive Committee, to take the place of the former Committee of Direction. This committee shall include not more than twenty members, the majority of whom shall be denominational officials responsible for social service.

Committee System

A committee system shall be organized by the Executive Committee responsible to the same, the purpose of which shall be to give *ad interim* supervision and coöperation by members of the Executive Committee and the Commission to the work undertaken by the Commission. The staff secretaries shall be members *ex officio* of the Executive Committee, and also members of the standing committees and special committees of the Executive Committee with which they work. The Executive Secretary shall be a member *ex officio* of all committees. These committees shall be adjusted to the departmental organization of the Commission, as soon as the departmentalization of the Commission is accomplished. The following are created as initial standing committees:

a. General Administration

A committee of five, consisting of the chairman of the Commission, three denominational secretaries and one member at large, to work with the Executive Secretary on general administration problems, on forms of service not yet departmentalized, and on office, budget and finance.

b. Research and Surveys

A committee of from fifteen to twenty members, including a liberal representation of the denominational secretaries, which will have jurisdiction over all the research and survey activities of the department. From this committee there should be organized such committees as the following:

Community Problems
Economics and Industry
Surveys

to which may be referred all projects of research and all legislative proposals coming within their scope. The Committee on Research and Surveys will thus through its sub-committees combine the functions now performed by the Committee on Research and the Committee on Social Legislation.

c. Committee on Education

To take the place of the present Committee on Social Studies and to consist of from fifteen to twenty members, including a representation of the denominational secretaries equal to that provided in the Committee of Research and Surveys. This Committee will be responsible for the preparation of study courses and for coöperative efforts with Sunday School and other agencies to further socialize the curricula of our church schools—primary, secondary and higher. It will also be responsible for the editing and issuance of such materials, subject to final approval by the Executive Committee as the Commission is authorized to publish.

d. Social Hygiene

This existing committee should probably be reconstituted as an enlarged Committee on Public Health, but to include specifically the relation of the churches to the movement for social hygiene, and possibly also, eugenics.

e. Advisory Council on Industrial Relations

To consist of (a) representatives of employers and employes from industries in which coöperation between them is being worked out; and of (b) representatives from the churches who have studied the same problems from the standpoint of Christian ethics. All members of the Council should be in hearty sympathy with the work to be undertaken.

The purpose of the Council shall be to act as a national advisory committee to the Commission on the Church and Social Service in a nation-wide effort to exert the influence of the churches, (a) to induce employers and employes to work out relations of good-will and coöperation in their industries; and (b) to interpret the Christian spirit and Christian ethics to industrial relations.

RELATION TO DENOMINATIONAL COMMISSIONS AND OTHER COÖPERATING BODIES.

The theory of coöperative work to be that the program of the Commission's activities will be determined in general by the consensus of denominational representatives and the representatives of coöperating bodies as to the needs of their organizations, the services of the Commission to be available to the limit of equipment to each group, with emphasis always upon serving the largest number of coöperating bodies. The work of the Commission to be done mainly through denominational and coöperating organizations. Local church federations to have first claim on the services of the Commission for aid in organizing and carrying out their social service programs.

Future Work of the Commission

Four years' practical experience have made clear the main lines of service of the Commission for the next four years.

1. *Research and Educational Work*

   a. Reading, abstracting, indexing and filing material found in the literature of social work, American and foreign, including government publications and reports of research foundations and agencies. This material, without partisan coloring, to be made available to pastors and church organizations, the church press and various organizations desiring it.

   b. Preparation of study courses on social problems for use by study classes and discussion groups in churches, colleges and elsewhere; also coöperation with other agencies in further socializing the curricula of our church schools.

   c. Research in the field of social legislation, such research to issue in practical effort, by educational means, on behalf of constructive measures.

   d. Coöperative production of pamphlet literature of social service to be participated in by the several denominational organizations, eliminating present duplication and assuring to each denomination the best product that joint effort will make possible.

   e. Special field studies in communities to assist local councils of churches in making their community programs; also studies of industrial conflicts when desired by local church authorities or when demanded by public welfare.

2. *Assistance to Local Church Councils*
   This will involve assistance in the formation of departments of social service when councils are first set up and constant coöperation later in the development of their community relations and contacts. The denominational secretaries and those of the Commission have agreed to act jointly in this work.
3. *Betterment of Industrial Relations*
   a. Studies of the evils of the present-day society with a view to their correction.
   b. Continuous educational effort to interpret the fundamental principles of Christ's teaching to industrial relations and looking to the formation of a Christian industrial conscience.
   c. Educational efforts in industrial centers to induce employers and employes to work out coöperative relations based on Christian principles.
4. *Maintenance of contacts, for the churches, with national social agencies and movements, and to welfare departments of the Federal Government.*

Conclusion

Those who have watched the current of religious thought since our country entered the great war realize that the Church is acquiring an enlarged conception of its mission in the world. As was said in the Introduction to the statement on "The Church and Social Reconstruction":

> "The churches today recognize, as they did not a generation ago, that the Kingdom of God is as comprehensive as human life with all of its interests and needs, and that they share in a common responsibility for a Christian world order. They are convinced that the world is the subject of redemption: that the ethical principles of the Gospels are to be applied to industry and to the relations of nations: that the Church is to devote itself henceforth assiduously to these purposes along with the individual ministries of religion."

But this puts upon the Church heavy obligations, much greater than in former times; and requires a new power of faith and an unparalleled heroism of large undertakings. We are in a chastened mood. We know that these great evils cannot be removed nor these constructive tasks of social engineering accomplished without a mighty working of the Spirit of God. We are encouraged to know that His Spirit is abroad in the world, acting through non-ecclesiastical agencies as well as through His Church; but once again it is *"not by might nor by power but by my spirit, saith the Lord."*

SHELBY M. HARRISON, *Vice-Chairman.*

WORTH M. TIPPY, *Executive Secretary.*

2. Report of the Commission on the Church and Country Life

There has been great progress in the rural field during the last Quadrennium. This progress has been of two kinds: First of all, there has been the rapidly developing consciousness on the part of the rural laymen of the type of country church which is needed in this day. Second, through the war and the Interchurch World Movement there has been a drawing together of the agencies involved in rural church administration.

The Quadrennium has seen a greatly increased tendency all over the country for something which is loosely known in local fields as church federation. This may take the form of the union church of no denominational allegiance. It may, in other communities, work out into the federated church which is so well known. The third plan, which is growing in favor with denominational administrators, is that of assigning responsibility for a given community to one denomination only, the others involved agreeing to withdraw on condition that they be compensated elsewhere. In Vermont and certain areas in Ohio this last method has been sanctioned by church officials and has been very successful. In Montana in dealing with opportunity fields it has also been followed under the Montana plan of the Home Missions Council. On the Pacific coast and elsewhere in New England the federated plan seems more popular, and federated churches in the open country are springing up all over America even in sections of the South. This tendency is motived largely by the desire of local people for a resident leadership of religious character. The hunger for this thing has been voiced in many letters and conversations and came out frequently in the country survey follow-up meetings of the Interchurch World Movement. A secondary cause is the economic difficulty of maintaining the separate churches with the lack of a full church program which this so often means.

The Commission through correspondence has advised in many such communities, but from the organizational standpoint the developments of the last four years are of a different character. In these the Commission on the Church and Country Life, as a distinctive agency, has not played a leading part, but it has contributed of its leadership and influence and it has merged itself with other agencies that for the time being seemed best able to accomplish the purposes that the Commission has always cherished. However, the Commission has to its credit several significant pieces of work.

The Ohio Survey

First of all, early in the Quadrennium it completed, under the direction of Rev. Charles Otis Gill, field secretary, the first rural survey ever made which covered an entire state. For three years Mr. Gill studied the country church situation in Ohio. He built upon the work done by Rev. Warren H. Wilson and his assistants in the Ohio Rural Life Survey, but, carrying it further, he finally reached down to every last church in Ohio's rural areas. In this work he had the earnest coöperation of local forces, organized into the Ohio Rural Life Association.

The report of this survey has been published under the title "Six Thousand Country Churches." In reality it covers, county by county, some 6,600 country churches. Every church is located on its county map and the circuit lines travelled by the ministers are shown. The book created a great deal of interest. Its results were widely used in the Methodist Centenary campaign and its methods strongly influenced the procedure of the Town and Country Survey of the Interchurch World Movement.

War-Time Service

The World War revealed to America the fundamental importance of a satisfactory and prosperous country life. On registration day the Commission issued an Emergency Appeal to Country Churches which was widely used and copied. It called upon country churches to lay upon the hearts of their members the great and spiritual task of feeding the hungering world, it asked that the sacrifices of war in funds and sons be met cheerfully in view of the great purposes that had drawn America into the conflict. Utilizing its special Ohio contacts the Commission assisted particularly in the early work in Ohio among the country pastors. Several denominational war-time agencies were inspired to send special appeals to their country pastors.

The Commission was not destined, however, to continue its war work as a separate agency. The rapidly multiplying opportunities for service, the concentrations of large groups of people in heretofore waste places for the purpose of manufacturing munitions or building ships, called into being the Joint Committee on War Production Communities, formed by the Home Missions Council and the General War-Time Commission of the Churches which had been set up by the Federal Council. Through this agency the Home Missions Council and the Federal Council of Churches coöperated in the war work done among the churches of these special communities. It was recognized that every rural community had in the raising of food become a war production community. The Secre-

tary of the Commission was made rural secretary of the Joint Committee and the work was financed by the home mission boards. The appeals of the governmental and semi-official agencies were through this office related to the country churches. A special publicity service was maintained. Thousands of speakers were obtained to present the moral aims and duties of the war to country people, not only in their churches, but at farmers' institutes, orchard demonstrations and similar gatherings. A war standard was suggested for country churches and those which reached it were designated as "Liberty Churches" and their experiences used in building up the programs of neighboring congregations. The Federal Department of Agriculture itself circulated nearly 50,000 copies of a suggested war program for country churches. The Boys Working Reserve requested and used several thousand copies of a leaflet on "The Country Church and the City Boy." There was close coöperation with the Committee on Public Information, the Red Cross and similar agencies. The work of the Committee was commended by many officials, including President Wilson and the Secretary of Agriculture.

Following the armistice a Reconstruction Program for Country Churches was issued, the demand for which exceeded the edition of 10,000. A Peace Standard for Country Church was also proposed and announced. It was accepted by the hundred Liberty Churches which had been designated.

The Interchurch Rural Survey

At the January, 1919, meeting of the Home Missions Council provision was made for the Rural Secretary of the Joint Committee to become an associate secretary for Rural Fields of the Home Missions Council. Before, however, a full adjustment was made, the Interchurch World Movement was born and the staff was transferred to that Movement for directing its Town and Country Survey.

Though not entirely complete, this survey was the greatest effort of its kind in behalf of the American country church. Every State was organized under a trained man. Schedules were prepared as well as manuals of instruction. A statistical and interpretative section was organized and trained. A new method of parish surveys with purposeful evangelistic follow-up was devised and successfully tested. Completed surveys, carefully written up, were carried back to the people of the counties in more than a score of instances. The general survey aimed to cover every county, community and church in its scope, and when the field work was suspended in June, 1920, 2,569 counties had been organized, and more than 600 completed, through the help of 8,600 people. More than 1,000 counties were far enough along to have results in value. This

survey contains the largest body of information about rural America from a religious and social viewpoint that has ever been gathered.

With the practical suspension of all activities on the part of the Interchurch World Movement on June 28, 1920, there seemed danger that the material gathered might not be conserved. The Commission on the Church and Country Life, with its small funds, yet had sufficient to hold a small nucleus of the trained staff together until the Home Missions Council could act. This body on July 10 generously stepped forward and offered to carry the Home Survey, including the rural unit, for a limited time, and without prejudicing the future decision of the Reorganization Committee of the Interchurch World Movement. This was done through the months of July, August, September and October, a part of November, awaiting the action of the Committee on Reorganization of the Interchurch World Movement, which had all of this material ultimately in its care.

The course of events at the moment of writing seems to indicate the line upon which the future of the national country church movement should be built. The Interchurch Survey is of value to the churches. Though only a few states are complete in State units, nevertheless many startling missionary situations have been uncovered, situations demanding attention from the home mission agencies of the country. Completed State units would, of course, materially assist in solving problems of comity and coöperation in existing fields of effort, but completed county units east and west are disclosing new and unentered fields of service. Such material is of primary interest to the home mission boards.

In addition there is a wealth of data on community problems and on general church procedure, program, equipment, finance, leadership. A great amount of data is at hand on rural coöperative movements, on community organization, on the new America in town and country, on successful country church methods, and so on through about twenty different studies that can be made. Manifestly, these are of interest to the Church at large, even if they lie outside the province of mission boards as such.

As at present constituted the Committee of Direction of the Federal Council Commission contains four members of the Town and Country Committee of the Home Missions Council and many other members of the Commission are advisory members of the Committee. It seems obvious that some sort of joint arrangement should be entered into that would make available the total material which is complete for at least one-third of America. Such an arrangement should be mutually satisfactory to both the Home Missions Council and

the Federal Council, as well as to the authorities charged with administering the affairs of the Interchurch World Movement, whose property the material is. But with the great values involved and the need for their utilization before time deprives them of much of their value, it would seem not an insuperable difficulty for the three organizations concerned to work out such an agreement.

There is the more need for this because many States north and south, east and west, are going on with the survey. A coördinating agency is needed that the meaning of the results nationally be not lost, that the boards do not receive recommendations from many unrelated sources. There is further need because the survey has aroused great expectations, not only on the part of the local people who are asking for the results, but also on the part of leaders in Governmental and social welfare agencies who are calling upon the Church as a moral responsibility to give the full report of the survey to the public.

The utilization of the full values of this material is, therefore, the biggest problem and the greatest opportunity that the coöperative country church movement has ever faced, and upon its solution depends in large measure the progress that will be made in the years just ahead.

GIFFORD PINCHOT,
Chairman.

EDMUND DE S. BRUNNER,
Secretary.

3. Report of the Commission on Temperance

The work of the Commission on Temperance has necessarily taken on different aspects from that of the previous Quadrennium, owing to the passage of the constitutional amendment. Its task, however, is none the less important and is likely to continue for some time to come, taking perhaps the form of a constant campaign of education in the interest of respect for law.

The activities of the Commission have been reported so completely in the successive issues of "The National Advocate" that we need to do little more than summarize them in this report.

The movements which have been carried out during the Quadrennium are as follows:

1. The "Strengthen America" advertising campaign in daily and weekly newspapers throughout the country as a means of education, especially with regard to the physical and moral waste of the liquor traffic and the need of saving the country from it in the time of crisis;

2. The initiation of and cooperation in a united movement on the part of all temperance organizations under the name of "The United Committee on War Temperance Activities in the Army and Navy";

3. A campaign of advertising, sometimes including advertisements covering two full pages in the Washington and other newspapers, meeting the arguments presented by the liquor forces in the same papers;

4. Advertisements and propaganda in the labor papers in the United States to induce the support of workingmen;

5. The holding of mass meetings and open forums in workingmen's districts;

6. A movement to induce all college and university alumni associations and college classes to refrain from serving intoxicating liquor at reunions and banquets;

7. A movement to induce society women to abstain from the personal use and serving of intoxicants at social functions;

8. The inducement of trade unionists to separate their meeting-places entirely from the influence of the saloon;

9. The printing and distribution of a wide variety of temperance literature;

10. The issuing of four temperance periodicals as follows:

"The National Advocate," which is the oldest temperance paper in the United States, published monthly, for pastors and general readers, now under the editorship of Dr. Chas. Scanlon;

"The Worker," a temperance paper for workingmen, which was edited by Mr. Stelzle;

"The Youth's Temperance Banner," a temperance Youth's Companion, edited by Miss Oldrey;

"The Water Lily," a children's temperance paper, edited by Miss Oldrey.

Various other activities initiated by the Commission, or carried on by it in cooperation with other agencies, will be found duly recorded in the report of the special Washington meeting of the Federal Council and in the reports of the General Secretary and Field Secretary of the Federal Council.

Association with the National Temperance Society and Publication House

Immediately upon its appointment, the Commission carried out the procedure authorized by the Council relative to uniting its work with that of the National Temperance Society and Publication House.

This union was effected in the early part of 1917, with the duly recorded approval of the following bodies: the Federal Council, the Board of Managers of the National Temperance Society and Publication House, the National Temperance Society at its annual meeting, and the Commission on Temperance. The meetings at which action was taken have been fully recorded in the columns of "The National Advocate."

The organization is now known as the National Temperance Society and Commission on Temperance of the Federal Council of the Churches of Christ in America. Its work is directed by a Joint Executive Committee of which Rev. Rufus W. Miller is the Chairman, to which Committee each of the original bodies has given full power.

Arrangements have been made by the Board of Managers of the National Temperance Society and Publication House whereby the invested funds are in the hands of a trust company, subject to the conditions under which they are held, but with provision that the income from them shall be conveyed to the Joint Executive Committee of the National Temperance Society and Commission on Temperance, for the work of that body.

The Joint Executive Committee includes Rev. D. Stuart Dodge, President of the National Temperance Society and Gov. Carl E. Milliken, the Chairman of the Commission on Temperance.

Each body maintains its legal identity but the Joint Executive Committee acts for both in their common work under a common title.

Publications and Literature

The National Temperance Society and Commission on Temperance has continued the regular publication of its three temperance papers, "The National Advocate," "The Banner," and "The Water Lily." For a time, during the "Strengthen America" Campaign, "The Worker," a paper for workingmen, under the direction of Mr. Stelzle, was published regularly. Sunday

Schools and other organizations have been supplied with temperance literature in considerable quantities.

The editorial work on "The National Advocate" has been rendered by the late Dr. A. A. Hopkins and Rev. Jasper T. Moses, and is cared for at the present time by Rev. Charles Scanlon of the Presbyterian Board.

All of this literature has been of a distinctly educational, informational and inspirational character and has not duplicated the material issued by any of the other temperance organizations.

War Temperance Activities in the Army and Navy

At a special meeting of the Joint Executive Committee held at Washington in connection with the meeting of the Federal Council of the Churches of Christ in America in May, 1917, the attention of the Commission was given to the question of war work with the result that the Commission initiated, in June, the United Committee on War Temperance Activities in the Army and Navy, with Dr. Daniel A. Poling as Chairman, representing twenty-two national anti-drink organizations, and designed to function in the camps and stations through the war-work agencies already established inside the camps. While this Committee worked independently of the Commission, it is fitting to include it in this report that its work may be known to the churches of America. The United Committee undertook to prepare the plans, furnish the material and speakers, supervise the working arrangements and be directly responsible for all the temperance activities of the Army and Navy. The military supervision of the work was placed, by the War Department, in the hands of its Commission on Training Camp Activities, Social Hygiene Section, and thus given a recognized standing and influence, both inside the camps, forts and stations, and with the general public.

Objectives

Among the definite purposes of the Committee during more than two years while it was active in the camps at home and overseas, were the following:

1. To bring to soldiers and sailors, in a sympathetic, straightforward way, the practical, personal and efficiency facts about the use of intoxicants, so far as they relate to duties and responsibilities of soliders and sailors.

2. To help encourage among the men an intelligent sympathy for, and understanding of, the military regulations relating to drink.

3. To fortify the men against the peculiar temptations that come to a man because of his uniform, off duty or on foreign soil.

4. After the fighting ceased, to equip them, as far as possible, to face the "let go" tendencies and dangers that threatened to disrupt morale, break down all personal morals, injure health and engraft on the young men of non-drinking homes the social drinking standards and customs of Europe. Also to help guard against the dangers of the demobilization period after arrival in America.

5. During the latter part of the demobilization period, after America had adopted prohibition as a national policy, to help counteract antagonistic propaganda among the returning men and show them the economic and industrial facts that substantiate total abstinence as the best policy for both the individual and the nation.

6. In brief, to do whatever needed to be done to fortify the soldiers and sailors against drink while in service and return them to civilian life as fit men to lead America's future.

The direct work of the Committee reached practically every camp at home, every French area in which men were stationed before fighting or waiting return, and almost every point at which they were stationed between these extremes.

Active work began after careful surveys to learn the attitudes of the men, the opportunities to obtain liquor, the influences surrounding the camps, the exact military regulations and their degree of enforcement, had been obtained. Daniel A. Poling, Charles Stelzle, Governor J. Frank Hanly, R. P. Hobson, Ira Landrith, Clarence T. Wilson and other specially selected speakers were sent on long tours among the camps at home and later to the men of the A. E. F. in France; a million of specially prepared booklets were distributed; high-grade posters in repeated series were placed in Y. M. C. A. and K. of C. service huts; stereopticon slides, transparencies and animated cartoons were sent in large numbers to camps for use in moving picture machines, stereopticons, illuminated exhibitors and otherwise; stereomotographs, or automatic stereopticons, running day and night, were utilized constantly in the large camps, and all of this material was employed both at home during the periods of training and demobilization, and in the army overseas during the fighting period and after the armistice.

The program of the Committee may be divided into three periods:

First, the war period during which work was conducted only in the training camps. The appeal of the material and speakers furnished by the Committee was to avoid intoxicants for the purpose of fighting efficiency and in loyal support of Army regulations.

Second, the after-armistice period in the demobilization camps at home. At this time the spirit of the men was utterly different; to get out of the army, to return home, to get a job, to escape everything military, were the prevailing ideas. The Committee material had to be recast to fit the new attitude, and the anti-alcohol appeal placed on that of civilian life—economic and industrial opportunity, efficiency, and social welfare.

Third, the overseas special period, most of it occurring after the signing of the armistice as military conditions did not permit more than preliminary work before that time. Soon after fighting ceased the whole program of the Committee was moved overseas and established in the great camps where men quickly began to get restless, anxious to return home and ready for any excitement that would break up camp monotony. This was the time when the work was most needed and best received. Military regulations against drink were relaxed; the French liquors, both "mild" and strong, were abundant and right at hand; the previous moral restraints and desire to keep fit to fight ceased to have weight, and serious drinking began rapidly to prevail. Here it was the Committee rendered, through its Overseas Department, perhaps its greatest contribution to the welfare of the men of any period during the entire war.

The "Strengthen America" Campaign and Work in Cooperation with the General War-Time Commission of the Churches

The Commission entered into full cooperation with the General War-Time Commission of the Federal Council and in the early part of our participation in the war conveyed a message to the President and to Congress urging war-time prohibition, which was signed by the officers of all of the religious war-time commissions and agencies.

Full reports of the "Strengthen America" Campaign are contained in the annual reports to the Executive Committee by the Field Secretary of the Federal Council, Rev. Charles Stelzle. This Campaign was conducted under the direct authority and name of the Federal Council, for the purpose of giving it the fullest authority and influence.

> The "Strengthen America" Campaign was conducted under the wise and forceful direction of Rev. Charles Stelzle, Field Secretary, in 1917 and 1918, during one of the most critical periods in the history of the fight against the liquor traffic, when the issue was based very largely upon its economic aspects. The campaign was preceded by a world-wide study of the liquor industry, particularly as it affected workingmen's jobs, the question of taxation, the effects of prohibition upon farmers, manufacturers, railroads, hotels, and general social conditions, and particularly with reference to the taking away of men's personal liberty.

Those who opposed prohibition told us that if it ever became a law, the following calamities would befall us:

One million workingmen would lose their jobs and be thrown on an already overloaded labor market;

The workers all over the country would break out in open revolt and rebellion;

Taxes would be so increased that workingmen would forfeit their homes;

Farmers would lose hundreds of millions of dollars annually because nobody would buy the grain and the fruits which the liquor men purchased;

Manufacturers of machinery, bar fixtures, glassware, barrels, automobiles, harness, and all other materials used in the production and distribution of liquor, would go bankrupt;

Railroads which transported these articles as well as the raw materials used in making liquor would suffer from a great reduction in business;

Saloon and brewery property would stand idle, resulting in practical confiscation;

First-class hotels would close their doors because their chief profit came across the bar;

There would be an unprecedented increase in the use of opium and other narcotics;

Much sickness and many deaths would result because those accustomed to using liquor could not get along without it;

Jails would be filled with prisoners because of the great increase of lawlessness.

None of these things have happened.

The "Strengthen America" Campaign rendered a most valuable service when the question of war-time prohibition was under consideration, by meeting directly and specifically the arguments presented by the liquor interests. For this purpose special advertisements were written, and entire pages of advertising space were used in the Washington papers while Congress was in session. Copies of the book, "Why Prohibition!" were sent to senators and members of the House of Representatives, and to all others in the Federal Government whose influence might be exerted in one way or another, with reference to this important question.

One of the features of the Campaign was the development of interest in local communities, looking toward the purchasing of advertising space in the daily and weekly newspapers, showing the physical and moral waste of the liquor traffic. Several hundred thousand dollars were raised and spent locally for this purpose. Sixty different pieces of advertising copy were prepared and furnished to local communities and individuals throughout the country without expense to them, and illustrative material was also furnished for this purpose. It is significant that in the states in which our material and our services were used in anything like a satisfactory manner, prohibition won in the elections.

Pages of advertising were also purchased at critical periods in the "Saturday Evening Post," "The Literary Digest," "The Independent," and "The Outlook." Advertisements and propaganda material were also used in the labor papers of the United States, to induce the support of workingmen.

Thirty telling leaflets, especially for workingmen, although applicable to all classes of men and women, were written, and about three million copies were distributed.

"The Worker," a temperance paper for workingmen, was issued monthly during the entire two-year period, and sent to every part of the United States.

A dozen high-grade posters, 22 x 28 inches, printed in colors, were also put out, and proved to be very popular. They were reproduced extensively in the religious press, and were used in many forms in local prohibition campaigns. Employers of labor used them in large quantities.

Mass meetings and open forums dealing with the liquor problem were held in many parts of the country, where questions were freely asked by the audience and answered by the speaker.

A definite campaign was inaugurated among trade unionists, in order to induce them to separate their meeting-places entirely from the influence of the saloon. Three great mass meetings were held during the sessions of the American Federation of Labor in San Francisco, in Baltimore, and in Buffalo.

One of the most valuable services rendered by the "Strengthen America" Campaign was the furnishing to the prohibition forces of America, without expense, absolutely reliable data gotten together by means of the most comprehensive study of the liquor problem that had ever been made in this or any other country.

A one-reel motion picture entitled "Strengthen America" was made for the Campaign by the Universal Film Company.

Copies of "Why Prohibition!" the 300-page volume on the liquor problem written by the Director of the Campaign, were sent to over 2,000 labor leaders throughout the country, with the suggestion that they freely criticise its contents. It was admitted by these men that there was no "comeback" in the argument. Copies were also widely distributed by prohibition leaders throughout the country, particularly through Anti-Saloon League superintendents, and by the Pennsylvania State Sunday School Association. Copies were also sent to the members of several of the State Legislatures.

While the Senate's Committee on Agriculture was discussing the question of war-time prohibition, the Director of the Campaign was invited to appear before the Committee to oppose the arguments of the liquor men with reference to the amount of grain used for the manufacture of liquor, and upon request of the Chairman a more elaborate statement was prepared for reference purposes by the Committee.

Acknowledgment of their indebtedness to the "Strengthen America" Campaign for material furnished, was gladly made by prohibition leaders throughout the country after the prohibition victory had been won.

Denominational Temperance Agencies

The Commission has exercised the important function of bringing the denominational agencies into consultation, co-operation and common action. If time and space allowed, it would be interesting to present a summary of the work of of these denominational agencies. These, however, are available in the denominational reports, with which the members of the Federal Council are familiar. They have greatly increased during the past Quadrennium and in some denominations new agencies have been created.

Effects of the Prohibition Amendment

At the request of the Commission on the Church and Social Service a carefully balanced report on the effects of national prohibition was prepared by Dr. W. E. McLennan, Director of Welcome Hall, a large social center at Buffalo. In order that the survey might be thoroughly representative the cities of New York, Philadelphia, Washington, Harrisburg, Columbus, Chicago and Detroit were visited and consultation was had with social workers, police officials, business men and others in daily contact with all classes of people.

Dr. McLennan in this report shows numerous favorable results and some yet in question. The influence of prohibition on general prosperity is still an unsettled question, as is also the relation between prohibition and accidents. No reliable data can be secured bearing directly upon the effect of prohibition on community life. It is true, there is still drinking and in some instances there appears to be a tendency to increased gambling.

On the other hand, it has been definitely proved that emigration has not increased on account of prohibition and that likewise the drug habit does not show a permanent increase on account of the lack of alcohol.

The most tangible evidences of the effects of prohibition are found in the police and court records which show a decrease in the number of ostensible criminals running from 30 to 90%. Hospitals report a marked decrease in the number of admissions for alcoholism.

Cooperation with the World Prohibition Federation

In March, of the present year, a joint conference was held with representatives of the denominational boards cooperating with the World Prohibition Federation and the following action was taken:

> "The Joint Executive Committee of the National Temperance Society and Commission on Temperance of the Federal Council of the Churches of Christ in America agrees to enter into cooperative relationship with the World Prohibition Federation, in order that it may render whatever service it can to the work of the Federation under the terms of the constitution of the National Temperance Society and Commission on Temperance."

Statement of World Prohibition Federation

The World Prohibition Federation has made the following statement of its work to the Commission:

> Work is now being done in Guatemala, Costa Rica, Brazil, Chile, Mexico, Cuba, Siam, Persia, Japan, Chosen, three centers each in India and China, South Africa, France, England, Ireland, Scotland, Wales, Finland, Esthonia and a few other countries. In some of these the work is limited and consists mainly in supplying information, literature and books of reference, but in many of them contributions

of money have been made for the translation and printing of literature in the vernacular. This is being done in hearty and sympathetic cooperation with the Foreign Missions Conference of North America, which represents all of the major organizations in the United States and Canada engaged in foreign missionary work and some of the denominational foreign missionary agencies.

In this way the knowledge, experience and influence of the great missionary boards and hundreds of missionaries together with equipment are made available for the propagation of the temperance reform. Just now these countries are especially anxious for reliable, up-to-date facts regarding the prohibition situation in the United States. The missionaries, by their ability to read and translate the English language, their interest in the home land and their zeal for the good of the people among whom they work make this connection a valuable asset. It affords a direct point of contact with mission fields, affords the natives the benefits of the temperance reform in this country and the most approved methods of combating the evil. In short, it is capitalizing the results of one hundred years of missionary effort in behalf of the temperance reform with the probability of avoiding mistakes and lack of experience which greatly prolonged the prohibition battle with us.

A temperance number of the Missionary Review of the World was issued containing the most reliable, up-to-date facts and suggestions, offering counsel and cooperation throughout the world in this great social struggle. The numerous responses and the results have been gratifying. The Federation has Vice-Presidents in 41 countries and the influence of the Commission on Temperance is thus multiplied many times in many lands. The plans for the future contemplate not only the continuance of the work but its extension both in the countries already occupied and those into which entrance has not yet been made. Some of the denominational temperance agencies are utilizing the papers published by the Commission by sending them to a large number of missionaries instead of publishing papers of their own. This gives unity to the work and unifies the standards of procedure suggested by the several countries.

The work is carried on entirely without reference to creed, party, sex, race or other distinction. Being sociological rather than theological, all agencies, ecclesiastical and non-ecclesiastical, cooperate when and where the work can be done more effectively and economically in union than in separation. The relation between the several constituent bodies is most harmonious, thus increasing the moral sweep and impact of the effort.

Financial

The financial support of these various phases of work has been rendered cooperatively by the Federal Council, the National Temperance Society and Commission on Temperance, the United Committee on War Temperance Activities in the Army and Navy, and, lately, the World Prohibition Federation.

The detailed report will be presented by the Treasurer, but it is interesting to note that the Commission and its cooperating agencies have, during the Quadrennium, raised and expended a total sum of over $150,000, is round numbers, as follows:

National Temperance Society and Commission on Temperance	$50,000.00
"Strengthen America" Campaign	42,000.00
United Committee on War Temperance Activities in the Army and Navy	62,000.00
	$154,000.00

Actions of the Executive Committee of the Federal Council

The Commission has, each year, in connection with its reports to the Executive Committee of the Federal Council, brought before the Committee important resolutions and the action of the Executive Committee has had, we believe, great influence in creating and clarifying public sentiment.

Losses During the Quadrennium

Record should be made of the death of Dr. A. A. Hopkins, in November, 1918, of whom Dr. D. Stuart Dodge has said:

"Dr. Hopkins was one of the honored veterans of the temperance cause. For long years he urged its claims by voice and pen. He was familiar with its history and was a clear and forcible writer, a keen debater and an enthusiastic promoter of every phase of the movement. He diligently gathered facts and arguments, and was careful to make no statements that could not be verified. He studied the trend of public opinion on this subject and welcomed every new evidence of progress. He was a wise and helpful member of the Board of Managers of the National Temperance Society and Publication House and rarely absent from its sessions. His judgment on all its discussions and decisions was much valued, and his genial presence will be missed at its meetings. He was editor of 'The Advocate,' the journal of the Society, and always presented a paper that would repay reading. It occupied a prominent place among temperance publications, and his long experience in literary work fitted him for his position. He prepared and collected articles that were widely appreciated. His efficient labors will give him an enviable name among the leaders of the Temperance Reform."

Record should also be made of the death of Mr. A. A. Robbins, in May, 1919. Mr. Robbins, who was in his eighty-second year, was one of the founders of the original National Temperance Society and Publication House and was the oldest member of its Board of Managers. His zeal and service never failed, and up to the last hour of his life he constantly manifested his deep interest in the cause of temperance and in the organization which he had helped to found. Mr. Robbins

left a substantial sum, which, upon the death of Mrs. Robbins, will come to the invested funds of the Society for its important work.

Matters of Administration

The administration of the Commission's work has been largely a matter of cooperation. During most of the Quadrennium Dr. Macfarland served as the Acting General Secretary. Effective administrative service in various directions was rendered by Rev. Charles Stelzle as Field Secretary and Director of the "Strengthen America" Campaign, Rev. H. H. Gill and Mr. Arthur E. Whitney as Secretaries of the United Committee on War Temperance Activities in the Army and Navy, and, during the past year, by Rev. Charles Scanlon, Secretary of the Presbyterian Board.

Cooperative service has also been rendered during the Quadrennium by the following denominational representatives who have served as Associate Secretaries: Rev. Samuel Z. Batten, Rev. W. H. Gotwald, Rev. Charles Scanlon, Rev. L. E. Sellers, Rev. Clarence True Wilson.

CARL E. MILLIKEN,
Chairman.

4. Report of the Committee on Negro Churches

The Church and Inter-Racial Problems

The work of your Committee has related itself especially during the past Quadrennium to the welfare of the Negro troops during the war and to efforts in the interest of the peaceful adjustment of the rather strained relations between the races in this country on the return of the troops at the close of the war. The notably efficient and broadly helpful service rendered by the Federal Council for the Negro race, both in camp and at the front, has received grateful recognition by the Government, the Church, the press, and especially by the colored people.

We here record a brief statement of the development of the work of the Committee and an outline of its work:

War-Time Service

During the period of the war the work of this Committee was combined with that of the Committee on the Welfare of Negro Troops and Communities constituted by the General War-Time Commission of the Churches.

This Committee was appointed in response to an appeal by Professor John R. Hawkins at the opening meeting of the General War-Time Commission in September, 1917. The Chairman of the Committee on Negro Churches became chairman of the new committee, Professor John R. Hawkins its Vice-Chairman, and included in the membership were men known for their interest in the relations of the races, such as Dr. James H. Dillard, Mr. George Foster Peabody, Rev. Henry A. Atkinson, Rev. M. Ashby Jones, of Atlanta, and prominent representatives of the colored churches, such as Dr. W. H. Jernagin, of Washington; Dr. R. E. Jones, President Robert R. Moton and Mr. Emmett J. Scott, then connected with the War Department. Dr. Thomas Jesse Jones was secured as Executive Secretary.

Early in the spring of 1918, through the financial coöperation of the Phelps Stokes Fund, the Committee was enabled to secure the services of Charles H. Williams, an able colored man, who had been the physical director at Hampton Institute, to serve as field secretary, to study at first hand the conditions surrounding Negro troops, both in the cantonments and adjacent communities. These reports were made available for the War Department and the various welfare agencies. Important recommendations were heartily welcomed and, in many cases, secured an improvement of unfortunate conditions.

The importance of the information thus secured led to the calling of a conference on August 5, 1918, to which representatives of the Young Men's Christian Association, Young

Women's Christian Association, War Camp Community Service, the Section on Detention Homes in the Law Enforcement Division of the Commission on Training Camp Activities, the Surgeon General's Office and the Department of Military Morale were invited for consultation. As a result of this conference there was held a further conference on September 25 with Assistant Secretary of War Keppel and General McIntyre of the General Staff, at which the fullest interest of the War Department was expressed in the statement submitted by Bishop Lawrence, Dr. M. Ashby Jones and Dr. R. E. Jones on behalf of the Committee.

The investigations of Mr. Williams showed the importance of encouraging colored churches in communities in the vicinity of the camps to undertake special work for the soldiers. Consequently, in October, 1918, the Committee secured the services of Rev. G. Lake Imes as Field Secretary, with special responsibility for these communities. Mr. Imes continued this work up to June 1, 1919, visiting many of these communities. On the basis of his experience he formulated a plan of work for colored churches located near the camps, pointing out the responsibilities and opportunities for such work and indicating in detail the kind of service which the churches might render to soldiers of their own race.

Two of the Secretaries of the Committee also rendered service overseas. The Executive Secretary, Dr. Thomas Jesse Jones, was in Europe from October, 1918, to February, 1919, and Mr. Williams from April to September, 1919. While both of them worked under the Young Men's Christian Association, they maintained active relationship with the General War-Time Commission of the Churches. Their work and influence were appreciated by the general headquarters of the American Expeditionary Forces.

The Challenge of the Post-War Situation

At the closing meeting of the General War-Time Commission on April 29, 1919, it was provided by resolution that arrangements should be made for the continuation of the work of the Committee on the Welfare of Negro Troops and Communities. Pursuant to this recommendation, the Administrative Committee of the Federal Council appointed a committee to provide for the continuation of such after-war work as seemed desirable. As a result of this Committee's deliberations a conference of representative societies and organizations working among the colored people was called for September 4, 1919, by the Chairman of the Committee on Negro Churches, and Rev. Alfred Williams Anthony, as Secretary of the Home Missions Council.

The Conference was preceded on September 3 by a meet-

ing of the Committee on Negro Churches. At this meeting there was a discussion of the situation created by recent race conflicts in several American cities, and an outline was prepared to be submitted for the consideration of the larger conference on the following day. The conference was held in the offices of the Home Missions Council and was attended by about sixty representatives of various organizations. Your Chairman was called to preside, and he was also made chairman of a committee which was authorized to prepare a statement embodying the conclusions reached after full and free discussion of the racial situation throughout the country. This statement presents not only a challenge to the churches of Christ and the responsibility of the ministry in securing amicable and fair adjustment of race relations in America, but presents a constructive program for just inter-racial relations, with a plan for coöperation between the races through the organization of inter-racial committees in towns and communities for the promotion of the mutual welfare of both races. It was published in about one hundred daily papers and most of the religious papers carried this statement in whole or in part. It seems to the Committee of such importance that it is here presented as offering a program of permanent value:

"The recent race conflicts in some of our cities challenge the attention of the churches of Jesus Christ to their responsibility respecting an amicable and fair adjustment of race relations in America.

"In the fellowship of the Federal Council of the Churches of Christ in America are included 3,989,852 members of Negro churches. In speaking, therefore, at this time for humanity and justice, we voice the mind and conscience of both races. The present situation is a challenge to the churches charged with the promotion of the brotherhood of man, which look upon all men as entitled to a footing of equality of opportunity. This calls for preaching the duty of economic and community justice for the Negro, thus securing peace and good-will between the races. Beyond all else the present situation calls for confession on the part of Christian men and women of failure to live up to the standard of universal brotherhood as taught by Jesus Christ.

"In the adjustment of race relations our country has in this crisis not only its own conscience to satisfy, but also to justify itself as a nation before the enlightened opinion of mankind. As a foremost exponent of the ideals of democratic government, the United States has been lifted to the full view of the world. Our present settlement, therefore, of race relations will influence in a very large measure the settlement of race relations in other parts of the world.

"We must face frankly the fact that a most dangerous inter-racial situation now threatens our country. The problems growing out of the presence of two races in America are clearly seen to be nation-wide and the adjustments must necessarily be made on the basis of national responsibility. The migration of thousands of Negroes to the North emphasizes this fact. The outbreaks in several cities and the persistence of the anarchy and treason of lynch-law imperil our democracy.

"The actual practice of the principles of the brotherhood of Christ can prevent such conflicts and nothing else will. The Church must offer the ideals, the program and the leadership in this crisis. The

Church must meet its obligation, or leadership will pass not only to secular agencies, economic or socialistic, but to forces that are destructive of civilization.

"We must confess that the Church and its ministry as related to the welfare of the Negro has been too little inspired by the fundamental principles and ideals of Jesus Christ. Communities that have expressed horror over atrocities abroad, have seen, almost unmoved and silent, men beaten, hanged and also burned by the mob.

"The Negro has ever shown profound faith in God and has always looked to the Church for leadership, for counsel and for guidance. The Church which for fifty years has a record of almost unmatched service in the education and betterment of the race will now be recreant to her trust and lose her birthright of service if she does not meet this confidence with a full sense of responsibility and a full measure of service for justice, peace and goodwill. To this end we therefore urge upon the Church, her ministry and membership, this constructive program:

"A Constructive Program for Just Inter-racial Relations.

"1. The government, local, state and national, should impartially guarantee to all classes security of life and of property. Mob violence is becoming a crowd habit. When life and property are ruthlessly taken, when men and women are lynched with no protection from officers or courts, law and order are trampled under foot. We call upon the pulpit, the press and all good people to create a public sentiment that will support necessary legislation for the enforcement of existing laws, that life, liberty and the pursuit of happiness may be equally assured to all classes.

"2. The Negro should have economic justice, equal opportunity to get and hold work on the same terms as other men, with equal pay for equal work, and with fair working and living conditions. The entrance of large numbers of Negroes into the various industries emphasizes the necessity of an immediate amicable adjustment of relations with white employers and fellow-workers.

"3. We call upon men and women everywhere to protect the sanctity of home and womanhood. We record with satisfaction the growing enlistment of Negro leaders in a program of education and Christianization such as tends to prevent crimes that provoke mob violence. The home of the Negro should receive the same measure of respect and protection as that of other Americans, and the sanctity of his home relations should be safeguarded in every possible way. Swift and impartial action of the law should strike the violator of the sanctity of any home, white or black.

"4. We recognize as fundamental to the welfare and efficiency of society that adequate recreational provisions be made available for Negro citizens.

"5. We strongly endorse the plea of the Negro for equal traveling accommodations for equal charges.

"6. Adequate educational facilities for Negro children and youth should be provided not only as a national obligation, but also as a necessity for national welfare. We emphasize the urgency of giving to the Negro his full share of local and national funds.

"7. Qualifications for franchise should be administered irrespective of race, creed or color.

"8. Closer coöperation between the races should be promoted by organizing local committees of white and colored people in towns and communities for the consideration of inter-racial welfare. All possible agencies should be enlisted in fostering a spirit of justice

and of good-will in the relations of one race to the other. We recommend that the Governor of each State appoint a standing committee for the careful study of the causes underlying race friction with a view to their removal and that Congress be requested through a non-partisan committee to investigate the disturbed and threatening inter-racial situation throughout the Nation.

"Racial understanding and coöperation furnish the only sure basis of race adjustment in a democracy. The root of the matter is the failure to recognize the negro as a man. The basis of distress on both sides is fear, and fear hath torment. Respect for Negro manhood and womanhood is the only basis for amicable race adjustment, for race integrity and for permanent racial peace. If we talk democracy, let us act democracy. If we propose a democratic program for the protection and self-determination of the weak and oppressed people of Europe as a means of permanent peace and goodwill abroad, let us apply the same program at home."

The Service of the Home Missions Council

Acknowledgment is gratefully made to the Home Missions Council for its coöperation in the wide distribution of this deliverance and for following up the same with conferences in many of the leading cities of the North, under the direction of Secretary Roundy. As a result of these meetings with representative ministers and churchmen of both races, the obligation for immediate help to the race was strongly set forth. Close relations were established with organizations of the Negro, both ecclesiastical and secular, and definite service was rendered in securing cordial coöperation with Christian organizations, especially in cities where the colored population had, through migration, become congested.

Under the direction of the Council valuable studies have been made by Dr. George E. Haynes as to the migration of Negroes, the problem of congestion and the relation of the race to industrial and social life. These surveys bring us face to face with the fact that, like other migrants, multitudes of Negroes, under new and strange relations, are turning aside from the Church. It is of first importance that trained and consecrated Christian leadership be provided and that the ministry and people of our white churches unite with them in generous coöperation to the end that these people, to whom the Church in the South has been the center of social and religious life, be held to the Church.

Recent Developments in the Racial Problem

Following this call through the Federal Council to the ministry and to the Church as the central and dominant influence that may shape the thought of the nation and bring about a peaceful adjustment of relations between the races, several encouraging movements may be noted.

The Board of Bishops of one of the largest churches of the South gave a deliverance of unusual significance, calling upon

their ministers and people through pulpit, press and personal influence to use their influence in the interest of friendly intercourse and helpful coöperation between the races.

In their plea for coöperation their deliverance affirms "the white people of America must actively, with genuine unselfish friendliness, continue to help the Negro industrially, intellectually and morally, not only for the sake of the Negroes, but for the good of the whole nation of which they are a constituent part. The white people cannot render this help if they hold themselves aloof from the Negroes. The religion of Jesus is the only hope, and it can settle this as well as every other question."

Probably the most significant appeal ever issued by a group of representative leaders of the South is that sent forth by the Inter-racial Commission at its meeting last August in Blue Ridge, N. C. This appeal declares it to be their "profound conviction that the real responsibility for the solution of inter-racial problems in the South rests directly upon the hearts and consciences of the Christian forces of our land."

They expressed the conviction that the "best method by which to approach the consideration and solution of such problems is through local organizations composed of the recognized leaders of both races."

The paper then takes up the consideration of the grave injustices often suffered by members of the Negro race and declares "lynching to be a crime against the honor of our nation, that the Christian people of the South are unalterably opposed to this savage practice," and calls upon the pulpit, the religious press and the Christian forces of the South to raise its voice "in the defense of the sacredness of life and of law and order.

These leaders of the South urge ministers and laymen to secure legal justice for Negroes in the courts through the organization of Legal Aid Societies and other methods. They urge adequate and equitable provision for travelling accommodations for the race. They strongly urge improved sanitation and housing and proper accommodation for those in domestic service in order to insure the maximum of moral as well as physical protection.

A strong plea is made for a proper educational program. They "urge the white Christian leadership of the South to see to it that adequate buildings and equipment are provided for public schools for the Negro race and that to this end an equitable distribution of school funds be had."

The report urges the ministers to preach and to teach their people on these vital inter-racial issues, and to exhort them to an immediate and practical application of Christian principles in all their relations with the colored race.

The ministry and leaders of local churches of both races are urged to coöperate in the formation of "local inter-racial committees for the purpose of securing better inter-racial relations to the end that peace and justice may be observed for all."

Finally the report calls upon "our fellow Christians of both races throughout the South to unite in a sincere and immediate effort to solve our inter-racial problems with the spirit of Christ, according to the principles of the Gospel and for the highest interest and benefit of all concerned.

As this Inter-racial Commission included about seventy outstanding leaders among both races in the South, this conference in its personnel and far-reaching influence marks a new era in the effort to promote the adjustment of race relations and the advancement of the colored people of the nation.

The Committee also gratefully recognizes the significance of the Woman's Inter-racial Conference, held in Memphis, Tennessee, October 6 and 7, 1920, in its influence on the home and on the moral and spiritual life of the womanhood of the race, which is fundamental to all permanent progress of any people. This Conference in its deliverance will do more to bring the womanhood of the South into active service in behalf of the race than any other yet held. In their findings, which are worthy of permanent record, they deplore the fact that there is friction between the races, and add that this can "largely be removed by the exercise of justice and sympathetic consideration."

The Conference appointed a Continuation Committee on Coöperation, with a view to the formation in each local community of a Woman's Inter-racial Committee, including "representatives from all religious, civic and social service bodies working in the community." The report urges "our responsibility for the protection of colored women and girls in our homes and on the streets," that "domestic service be classed as an occupation and coördinated with other world service." With a view to the conservation of the life and health of Negro children, it is recommended that "day nurseries and kindergartens be established, together with public clinics, and that mothers be taught the proper care of themselves and their children." Recognizing "the sacredness of personality as the basis for all civilization," it urges that "every agency touching the child life of the nation shall strive to create mutual respect in the hearts of the children of different races."

The report urges "the establishment of a single standard of morals for men and women, both black and white," and adds "we, therefore, pledge ourselves to strive to secure respect and protection for womanhood everywhere, regardless of race or color."

In view of the inadequate provision for the education of negro children, it is recommended that educational surveys be made in the local communities and that efforts be made to secure more equitable division of the school funds, suitable school buildings and equipment, longer school terms and higher standards in increased pay for teachers. On law and order and justice, the report adds, "as women we urge those who are charged with the administration of the law to prevent lynchings at any cost," and "we pledge ourselves to uphold officials who detect and prosecute those guilty of this crime."

As this group of representative women pledges their hearty approval and support of the Commission on Inter-racial Coöperation, its alliance appears to your Committee the strongest force yet organized in the nation in behalf of the colored race.

These strong and progressive statements appear to your Committee to offer a genuinely constructive program, on the basis of which all good people, North and South, can unite for the promotion of genuine coöperation and permanently helpful relations between the two races throughout the nation.

It is our conviction that the Christian ministry, through wise and courageous leadership, has the solution of this question in its own hands. The ministry can direct the thought and lead the conscience of the people as no other force can do. They can overcome the growing tendency toward race discrimination and race prejudice, and make most effective the plea for human rights and social justice. They can awaken in both races a deepened sense of obligation to service, and even sacrifice, for all depressed and needy people. The principles and ideals of the Gospel of Jesus Christ can alone meet and master the unholy spirit of discrimination against any race, and the pulpit of the nation can create among all people the ideals of brotherliness and the principles of justice and goodwill that shall bring all races into harmonious coöperation and mutual service.

WILBUR P. THIRKIELD,
Chairman.

THE NEED FOR A UNITED APPROACH TO THE CHURCH'S EDUCATIONAL TASK

Report of the Commission on Christian Education

In its report to the last Quadrennial Meeting of the Federal Council the Commission on Christian Education attempted, through a comprehensive survey, to arouse the churches to a sense of the vital importance to democracy of the churches' teaching work. The report called attention to the fact that, notwithstanding a widespread and growing interest in religious education throughout the country, and several promising experiments in various centers, yet, taken as a whole, the teaching work of the churches was alarmingly meagre in amount and ineffective in quality: that agencies of the churches engaged in education were dealing each with a specialized field and that there was a singular lack of intelligent coöperation and of correlation of programs, either in respect to agencies within individual denominations or agencies interdenominational in character. In view of this situation the Federal Council took the following action:

> "That the Federal Council authorize and request the Commission on Christian Education, in conference with the Administrative Committee of the Federal Council and with the officers of the agencies hereby affected, to invite the various officially constituted interdenominational organizations engaged in religious educational work at their early mutual convenience to meet in joint session, for the purpose of canvassing the inter-relationships of their several tasks and the possibilities of closer coördination of interchurch activities in this field."

Attempts to Coördinate Existing Agencies

In accordance with this action the Executive Committee of the Commission invited to a conference at Cleveland, September 24, 1917, the Executive Committees of the following organizations: Commission on Christian Education; Council of Church Boards of Education; Sunday School Council of Evangelical Denominations; Missionary Education Movement of the United States and Canada; World's Sunday School Association; International Sunday School Lesson Committee.

All of the organizations invited were represented and a full discussion was had touching the scope and work of each of these organizations and the relationship of the work of each to that of the others. The conference resulted in the following formal action:

> "It is the sense of this conference that the many inter-relationships of the various tasks in which the organizations here represented are engaged make it desirable that there should be some comprehensive method provided for the effective coördination of effort and division of labor on the part of these organizations."

"We recommend to each of the six bodies in this conference,
The Commission on Christian Education of the Federal Council,
The International Sunday School Lesson Committee,
The Missionary Education Movement,
The Council of Church Boards of Education,
The Sunday School Council of Evangelical Denominations,
The World's Sunday School Association,
the appointment of a Joint Committee composed of the Chairman and Executive Secretary of each organization above named or two other designated representatives of each body to meet as often as necessary to consider common problems and to work out plans of coöperation for the various organizations, it being understood that the representatives so appointed to the Joint Committee will report the findings of the Committee to the body in its free action.

"We further recommend:

That the Committee thus constituted be asked to consider seriously the problems of coöperation and division of labor that have been under consideration at this meeting and at its early convenience to call this representative group together again and report."

The Convener of this Joint Committee reports that an attempt was made to call the Committee together but that, in the first instance, the minds of the representatives of the bodies named had become preoccupied with the duties occasioned by the Great War and, later, the organization of the Interchurch World Movement created an expectation that the activities proposed for this Joint Committee would be taken over by that body. Since then, certain significant steps have been taken by several of the bodies named which may result in more or less radical reorganization in the case of some of them, at least.

Coöperation with Councils of Churches

Early in the Quadrennium the Commission on Interchurch Federations began an active campaign for the organization of local communities. The Commission on Christian Education was asked to assist in formulating an educational policy for these local councils, outlining the steps necessary for planning a program of education for the local community. This marks a new approach to the problem of Christian education, inasmuch as heretofore such programs have been prepared and promoted as national, rather than local, undertakings. Having in mind the needs of local communities especially, the Commission on Christian Education outlined for itself the following objectives:

1. Community surveys, to determine the nature and extent of the educational problems in the local community.

2. The formulation of a comprehensive program of religious education suited to the needs of the local community and utilizing the resources available in the federated churches.

3. The working-out of plans for expert supervision.

4. The perfecting of plans for securing among the churches recruits for the work of teaching and for educational leadership, and for securing, in colleges, theological seminaries and universities,

suitable opportunities for professional training. In this the Commission will, so far as possible, work through other agencies already at work upon similar tasks for the churches.

5. The correlating of all educational activities proposed by other departments or Commissions of the Federal Council, to this end, working in the most intimate relation to the other Commissions.

Reorganization of the Commission

For some time it had been apparent that there was an inherent weakness in the Commission on Christian Education due to the fact that the officially constituted educational agencies of the churches were not organically related to the Commission. The charge was sometimes made that the very separate existence of the Commission made the task of coördination more difficult as the Commission itself had to be coördinated. After due consideration it was decided to reorganize the Commission so as to make it consist of official representatives of the agencies themselves. The action of the Executive Committee of the Commission, providing for such reorganization, was taken April 12, 1918, and read as follows:

> "It seems desirable that the Commission on Christian Education of the Federal Council be reconstituted so as to become a joint Commission composed of official representatives of the following organizations: The Council of Church Boards; Missionary Education Movement; the Sunday School Council of Evangelical Denominations; the World's Sunday School Association; together with a like number to be appointed by the Federal Council in the usual manner, in order to secure the closest coördination among interchurch forces in the field of religious education in this country. The number of representatives should not exceed twenty from each organization. If this is agreed upon by these several organizations, then the present Commission on Christian Education should be discontinued."

This action was subsequently amended so as to limit to ten each the number of representatives of official agencies of the churches engaged in education, while the privilege of nominating five representatives each was extended to other similar but unofficial agencies in the field of Christian education. The organizations named submitted in due time their lists of nominees, who were then duly appointed to membership on the Commission. Dr. John H. Finley was persuaded to accept the Chairmanship of this new Commission and Prof. William Adams Brown accepted temporarily the position of Chairman of the Executive Comittee. It was hoped that this reorganization would bring the Commission into the most sympathetic relations with the various educational agencies of the churches and that its policies would be, in fact, their policies. At this time it was contemplated to hold a general Convocation on Religious Education, bringing together the persons responsible for the various phases of education to consider their common task and work out together methods for more perfect coördination of their respective programs.

As we look back upon the history of the Commission during the last two years since these steps were taken it may seem that little has been done except to mark time. The reasons for this apparent inactivity are as follows:

1. Mention has already been made of the Interchurch World Movement. It seemed at one time that this agency would probably serve the purpose which the Commission was intended to fulfill. It did, in fact, project and partially carry out an exhaustive survey, under the direction of Prof. Walter S. Athearn. It is greatly to be regretted that this undertaking, which promised so much for the cause of religious education, was halted, and it is earnestly hoped that some way may be found to resume it again. If that is done, the logical place for such activities to be centered is in the Federal Council's Commission on Christian Education. If this Commission is to function at all in connection with the local Councils of Churches, no small part of its task will be the making of surveys. It ought to have at hand the personnel and equipment necessary for making and interpreting such local surveys. But this would, of course, involve the provision of necessary funds.

2. Soon after his appointment as Chairman of the Commission, Dr. Finley was called away on a mission for the Red Cross in the Near East. Dr. William Adams Brown, also, was soon obliged to withdraw from the Executive Committee, and the acting Executive Secretary was transferred to the Survey Department of the Interchurch Movement. The activities of this Movement, taken together with the absence of all the administrative officers of the Commission, sufficiently account for its failure to function.

3. Another handicap has been the lack of available funds. Action was taken by the Federal Council at the meeting of its Executive Committee at Atlantic City in December, 1919, recommending

> 1. That the Federal Council take immediate steps to enable the Commission on Christian Education to function actively, providing it with a permanent secretary, office staff and adequate budget; and,
>
> 2. That the Commission as thus constituted undertake at once to perfect its relationships with interdenominational and affiliated agencies concerned with Christian education; and,
>
> 3. That the Commission, as rapidly as possible, proceed with its plans for studying the teaching work of the churches in its entirety and devising methods for securing greater efficiency through mutual understanding and closer coöperation.

Notwithstanding this action, however, conditions have not been favorable for providing the necessary funds and equipment so as to enable the Commission to undertake any large program of service.

Other Lines of Work

The Commission has not been altogether quiescent, nevertheless, and desires at this point to express appreciation of the courtesy of the Commission on Social Service in providing desk space and stenographic assistance during the past year. During this time members of this Commission, though not acting officially, have coöperated with the Commission on Interchurch Federations in preparing a second program of Christian Education for the use of departments of religious education in local Church Councils. The Commission has also, through its acting Secretary, and in coöperation with the Missionary Education Department of the Interchurch Movement, prepared a Graded Program of Missionary Education for the Church School, in which an attempt is made to correlate current missionary text-book material with the lesson material of the Sunday school. The Commission has coöperated, in a similar way, with the Federal Council's Commission on Social Service, in preparing a brief Course for Adult Classes for the Discussion of the Problems of Work and Wealth, and has attempted to bring about active coöperation between the Commission on Social Service and the Committee on Adult Courses of the International Sunday School Lessons Committee. The Acting Secretary has also given much time to coöperation with the Committee on the War and the Religious Outlook in the preparation of its forthcoming report on "The Teaching Work of the Church." These activities are illustrations of the kind of service which a thoroughly organized and well-equipped Commission on Christian Education might continually render to the several Commissions of the Federal Council itself, quite apart from the service which it might render to other bodies, less closely related to the Council.

The Commission might also use its good offices to bring into more sympathetic and helpful relations to the churches various bodies which are not officially connected with the denominations, in the sense of being directly controlled by them, but which nevertheless do operate within the field of the local church—such bodies as the Christian Association, the Young People's Societies (undenominational), the Boy Scouts, Girl Scouts, Campfire Girls, etc. There is a tendency upon the part of officially constituted bodies to ignore these organizations. It would seem wiser for all to be brought into brotherly and close coöperative fellowship, and this might be accomplished if only there were some agency generally recognized as disinterested but empowered to take the initiative in bringing them together into counsel. Indeed, requests have already come to the Commission from several such bodies that such steps be taken.

The Need for a Closer Coördination of Existing Agencies

The present moment seems propitious for making a much more serious effort than has yet been made for bringing into common council and effective coöperation all the agencies of the churches concerned with Christian education. There is to-day a widespread conviction that something must be done to provide more adequately for the religious training of the young. The need of such training is really appalling, as disclosed by the incomplete survey of the Interchurch Movement. Various agencies are reaching out independently to meet this felt need. The Sunday schools have greatly broadened their program and are now seriously seeking time for weekday as well as Sunday classes. The missionary agencies are expanding constantly their program for missionary education. The social service agencies are already considering a comprehensive program of instruction and training in service. The Christian Associations are issuing continually new programs of education and new text-books.

Impelled by this consciousness of need, several of these agencies are just now considering changes in organization and policy. The Sunday School Council and the International Sunday School Association have already decided to merge their activities in a single organization. The International Sunday School Lesson Committee has appointed a special committee to frame a policy for its adoption. The Missionary Education Department of the Interchurch Movement must determine upon a future policy. The Council of Church Boards is also in process of reorganization. By the first of January or February, 1921, the issues affecting these various bodies will have been largely decided. They may be decided in such a way as to facilitate the close coöperation of all in the working out of a common program of Christian education for the local church, yet comprehensive enough to cover the whole life of child and adult. Or they may be so decided as to make still more difficult such coöperation. But, once decided, it may be many years before the possibility of such adjustments as are most vital and necessary can be so easily considered as at the present moment.

The Executive Committee of the Commission on Christian Education feels that this matter is of sufficient importance to be brought to the attention of the Federal Council itself, to deal with in such manner as may seem to it wise. At its last meeting the following recommendation was passed:

> "That, in view of the movements now taking place, involving reorganization or readjustment on the part of the agencies of the churches which are engaged in Christian education, the Federal Council consider the reorganization of its work in the field of Christian education, in such a way as to secure a better coördination of the various educational aspects of the work of the denominations."

What that reorganization should be, the Commission does not suggest. It may be thought expedient to assemble, through an invitation issued in the name of the Federal Council, all those agencies concerned with Christian education, in the hope that, out of such a convocation, the agencies themselves may devise some plan for effective coöperative activity and for correlating their various programs. It may seem wise to continue the present Commission, with or without some modifications of its organization, seeking to relate it still more vitally to existing agencies and devising some plan for financing its work. It is possible that the Federal Council may deem it best to abolish the Commission, recognize some one or more of the existing agencies as the official agency of the churches functioning in this field, and related to the Council directly through one of its administrative officers who would then become, in effect, Educational Secretary of the Federal Council. But whatever plan may finally be decided upon, it is the conviction of the executive officers of the Commission on Christian Education that the matter is of sufficient importance to engage the earnest attention of the Federal Council and of such immediate urgency that action ought not to be long deferred.

JOHN H. FINLEY,
Chairman.

BENJAMIN S. WINCHESTER,
Acting Secretary.

THE CHURCH AND A WORLD-WIDE BROTHERHOOD

1. Report of the Commission on International Justice and Goodwill

With July, 1914, the world as we had known it up to that time came to an end. The war shook down the edifice of our whole civilization and left humanity without a home or a shelter. Things can never be as before. The old Balance of Power maintained with such difficulty cannot be restored. We are face to face with new problems and new tasks.

As we view the world today we see so much confusion that every thoughtful man and woman who loves country and humanity is seriously considering the morrow with its possibility of evil. The tragedy of the last six years cannot be measured in the number of dead as the result of the war; not in the devastation and ruin in France and Belgium and other European countries; not in the billions of treasure thrown away in the mad orgy of slaughter, but must be measured in the fact that out of this gigantic struggle the world has apparently learned little or nothing from its agony during those years of disaster, suffering, death and sorrow.

With the armistice, national greed and selfishness came to the front to an alarming extent. Altruism and the spirit of coöperation which held the Entente together during the war almost entirely disappeared with the coming of peace. War left its heritage of hate which expressed itself in a hundred forms. Suspicion and distrust lurked in every nation. A score of petty wars are now raging between the newly created nations, each one of which is fighting either to pay off old scores chalked up against the nations of which they were formerly a part and by which they were oppressed; or else fighting to get more land and privileges, to which they have little or no legitimate claim.

The treaties that have been signed and which were supposed to end war do not guarantee the peace of the world. There have been established wide areas of national hatred. There are more *"irredenta"* campaigns under way today than at any other period of modern history. Powder magazines have been established in a dozen different sections of Europe, and enough explosive in national disappointments and racial hatreds has been hidden away to blow up the whole world at any time. The old dependence of the nations upon armament must be abandoned. As Dr. Jefferson said some time ago:

> "Error never walks naked across the earth. Militarism has gotten its tenacious grip on the world by the use of the magic of delusive words. Its power lies in the sophistries which it proclaims as incon-

trovertible axioms. It works its will by putting out men's eyes, and it puts out men's eyes by throwing into them the acid of beliefs that are false."

The militarist has but little left to base his theory upon. For years the nations consciously or unconsciously invited the huge conflict through which civilization has just passed. Even those who supposed that war had been made impossible because of the huge national interests involved, learned that no bonds were sacred when a society is developed upon the wrong principles and guided by false moral precepts.

The League of Nations

The supreme hope for the future is in the League of Nations. This is the one worth-while definite thing that has come out of the war. The call for our nation to enter this League, and help make it a really effective instrument for righting wrongs and adjusting national difficulties, is the greatest moral call that has ever come to the Church in all its history. The peace of the world and the hope for humanity rest upon the proper strengthening and functioning of the League.

We can no longer talk of the League of Nations as a mere hope for the future. It is a realized fact of the present. It is a going concern. Forty-two nations have joined it, and up to the present time it has accomplished the following things:

It formed its council and called its assembly together in November.

It has begun, through a committee of experts, a survey of armaments to the end that plans shall be devised for their gradual reduction.

It has established successful administrative commissions in the Saar Valley and at Dantzig.

It has brought together conferences to consider the economic, financial and labor problems which perplex the world.

It has made arrangements for the registration and publication of all treaties to avoid secret diplomacy.

It has taken up the task of arbitrating the dispute between Sweden and Finland concerning the possession of the Aaland Islands, to avoid threatened war between those countries.

It has, acting in accord with one of its articles, formulated through its advisory committee of jurists, of which the Hon. Elihu Root was a leading member, a plan for a permanent court of international justice, which the Committee has recommended should be given ultimate mandatory jurisdiction in justiciable questions.

The League was not able to function in the war between Poland and Russia because, being an unfinished part of the Great War, this was not taken out of the hands of the Supreme Council of Allied Powers.

It has purchased a large hotel in Geneva which is being remodeled and will become when completed the capitol building of the world.

It has made an estimated budget for the expenditure of the first year of its existence amounting to approximately $400,000 a month.

America has only one question to decide and that is whether or not she will join with the other peace-loving democratic nations of the world in a truly serious effort to make war

difficult and ultimately impossible by substituting for it an orderly judicial procedure.

This is the first time that an effective international machine has been constructed by which reason and conciliation can take the place of war in the settlement of dispute. Amendments may be needed to perfect it, but these can be easily made.

There is one clear and incisive call to the churches of Christ in America at the present time, and that is the call for coöperation on the part of all men and women of goodwill to the end that our nation may speedily and heartily become a part of this great international enterprise. The influence of the Church will be worth nothing to humanity if in a time like this it rests content with a mere policy of peace and security which can be founded only on force and huge military preparations. Such a course will be a practical acceptance of materialism.

Either America must be an active member of and participant in the work of the League of Nations, or else our nation will be forced to withdraw from the rest of the world and establish a gigantic military and naval machine, which in turn will become a menace to the peace of the world. The day of selfish nationalism is past. The problem that faces our churches now is this: Shall we make "America First" by making her a servant of humanity, or shall we allow the selfish interests to create in our nation a force that will add to the world's turmoil and load of hatred? This report, therefore, reaffirms what was said by the same Commission under different circumstances.

> "Only as the churches of America positively adopt an attitude and a policy of constructive statesmanship, courageously endorsing and promoting these practical programs that embody in international relations the ideals of universal human brotherhood, can they take their proper place in the moral and spiritual leadership of the nation and of the race. They must insist that the pressing need for our day and generation is comprehensive policies and constructive activities creating a truly Christian world order. They must hold that for the long future, policies and activities that beget mutual confidence and goodwill among the nations should occupy our first thought, should be given our supreme endeavors and should not for one moment be obscured by the confusion of the moment. Their definition and adoption constitute our pressing need. These are ends to which the thought and energy of our own nation should be imperiously directed."

The Commission

The Commission has occupied an important but exceedingly difficult position during the Quadrennium just closing. Its primary purpose is to promote international friendship and goodwill, but with the coming of the world war all agencies and energies of civilized man were devoted to the task of destroying and killing. War psychology has in it no place for the preaching and teaching of such a Commission as this.

It seemed that the wave of hatred rose to a greater height in inverse ratio to the distance from the actual fighting line, and here in America we found it very difficult to create any enthusiasm for the ideals as expressed in the program and constitution of the Commission. However, the Commission not only succeeded in holding together, but because of the fact of its coöperation with the World Alliance for International Friendship through the Churches and the Church Peace Union, since the war, has made considerable progress and a contribution of no mean value to the task of rebuilding a broken world.

The Commission on International Justice and Goodwill has done all of its work through the World Alliance and in coöperation with the Church Peace Union.

Soon after the organization of the World Alliance in 1914, an arrangement was made between this new body and the Commission, whereby the two organizations would be able to operate with a joint executive committee. This plan has been maintained ever since. Up to January 1, 1919, the Commission and the World Alliance maintained joint offices. In January, 1919, the World Alliance offices were united with The Church Peace Union, and since that time all the executive work of the Commission has been done through the offices of The Church Peace Union. Its own office is maintained only nominally in connection with the Commission on Relations with the Orient.

War Service of the Commission

With the entry of America into the World War, special duties at once confronted all of the churches. The Commission coöperated with a specially appointed committee to prepare for the meeting of the Federal Council which was held in Washington, May 8-9, 1917. The document that was adopted, entitled *"The Duty of the Church in this Hour of Need,"* attracted widespread attention.

One of the most significant services rendered by the churches was through the joint committee known as the National Committee on the Churches and the Moral Aims of the War formed by the Church Peace Union and the League to Enforce Peace, with which the Commission and the World Alliance worked in coöperation. This Committee undertook the task of helping to educate the people of the United States in the aims of the war, and these were defined in the terms of what President Wilson had set forth in his message: *Democracy and some form of partnership or league of nations that will substitute judicial procedure for war in the settlement of international disputes,* and it was the purpose of the Committee to present the Christian and ethical implications of international goodwill.

The Committee had as its guests Rev. Sir George Adam Smith, the Lord Bishop of Oxford, Rev. Arthur T. Guttery, Rev. Daniel Couve, and a dozen other important speakers, representing both England and France. Through close coöperation with the American representatives of the British and French Foreign Offices, it came to be recognized as the official agency representing the churches during the period of the war. Some forty of the leading churchmen of America freely gave their services. Meetings were held in 300 cities throughout America, and at a conservative estimate 800,000 to 1,000,000 people were reached. Study courses were prepared dealing with the new world order that must come out of the war. Before the Paris Covenant was published, this Committee had edited and published a series of six lessons on the League of Nations, which were distributed to the churches, and about 100,000 copies were used. The entire work cost about $100,000, and through the Commission on International Justice and Goodwill, all the leading Protestant denominations were enlisted, and through the Church Peace Union and the World Alliance, the Roman Catholics and Jews were brought in, so that the National Committee on the Churches and the Moral Aims of the War may be said to be probably the most representative committee that has ever attempted to speak in America for the total religious life of our people.

When the war came to a victorious end, we were at once faced with the necessity of setting to work to help build a new world order in which the repetition of such a disaster to civilization would be made forever impossible.

The Commission coöperated with the International Committee of the World Alliance in calling and arranging for a meeting of the Christian representatives of all the nations to be held at The Hague, Holland, September 30 to October 2, 1919. There were representatives of fourteen nations present, and here an arrangement was brought about by which the broken lines of communication between the warring nations could be reëstablished. At this meeting a small executive committee was appointed and authorized to prepare for another conference to be held in 1920. This Executive Committee met April 30, 1920, at Geneva, and made plans for the meeting of the World Alliance which was held at St. Beatenberg on August 25-29, 1920. There were over 200 delegates present from 22 nations. In each one of these nations there is a well-established Council of the Alliance representing the best in the religious life of the people.

Dr. George Nasmyth, the International Organizer, did a marvelous piece of work in organizing these nations. For this work he gave his life, for he was stricken with typhoid fever immediately following the conference in St. Beatenberg, and died in the hospital in Geneva a week later. No braver and

truer disciple of Jesus Christ ever lived. He carried out his task with sincerity and singleness of purpose. The whole Christian world is indebted to him for his labors of the last two years, and we in America who knew him best record our appreciation of him, and wish to put in this form our expression of sincere sympathy for his wife, his children, his father and mother.

The plans for the Alliance have been worked out with great thoroughness and care, and it is through this world organization of the churches that this Commission will find its greatest field of usefulness.

Committee on Interchange of Preachers and Speakers Between the Churches of America, Great Britain and France.

The plan for interchange of ministers and speakers between Great Britain and France grew out of the war, and has been developed quite fully through an organization in London and one in New York. The French Committee has not been established, all the visitors coming from this latter country being sent through the Federation of Churches, or being invited directly by our American Committee. Our Committee in America is made up of fifteen members, five of whom are nominated by the Federal Council, five by the World Alliance for International Friendship through the Churches, and five by the Church Peace Union. The Chairman is President William Douglas Mackenzie, and the Secretary of this Commission serves as its secretary. During the life of this Committee it has had as its guests a number of prominent men from both countries—Bishop Gore, Rev. Arthur T. Guttery, Principal Alfred E. Garvie, Rev. Daniel Couve, Rev. Alexander Ramsay, Rev. R. C. Gillie, Canon E. A. Burroughs, and Mr. Harold Spender, and, coöperating with the Mayflower Council, has acted as hosts for Gen. Nivelle, Col. Azan, and Rev. André Monod, representing the French churches.

This Committee has sent the following persons to England, who have given able service in our common cause:

During July of this year, Dr. Thomas Sims, of Melrose, Mass.; Rev. C. Thurston Chase, of Lynn; Rev. Harry Foster Burns, of Dorchester, who rendered yeoman service in the cause, and President Lynn Harold Hough, of Northwestern University. Dr. Hough has won for himself a circle of very cordial admirers in England. During his visit he preached at Carr's Lane, Birmingham; the City Temple, London; Princes Street, Norwich, and at Sherwell, Plymouth, on the occasion of the visit of the Mayor and Corporation. On each occasion his message was cordially appreciated.

At the end of July, 1920, Dr. Merrill, of the Brick Church,

Fifth Avenue, arrived in London. His three Sundays were devoted to Lyndhurst Road (Dr. Horton's), Hampstead; Westminster Chapel (Dr. Jowett's), and the Parish Church of Dundee, Scotland. Dr. Merrill's frank and friendly presence and manner of speech carried confidence everywhere, and did much to dispel suspicions on doubtful points which had exercised the minds of timid and hesitating people acquainted with America only through the newspapers.

It was at Plymouth that Rev. S. Parkes Cadman, although born in England, was heard by many English people for the first time. Though he has often visited England and is well known in certain churches, he has never reached so wide an audience from a civic and national platform as on this visit, and his great powers have never been employed in a better or more popular cause. He visited Plymouth, Dartmouth, Southampton, Cambridge, Nottingham, Manchester, Sheffield, Lincoln and several places in Essex, besides speaking to 10,000 people in the Albert Hall in London.

Dr. Boynton arrived in England too late for the Mayflower celebrations, but when he came he proved, as he always does, a host in himself. The English Committee is asking for his return.

Among the others who visited England and did good service were Prof. McCown; Dr. Frederick Lynch; Dr. Charles Thompson, and Dr. Macfarland. The Secretary of this Commission also spoke on a number of important occasions in London. The British Committee arranged a luncheon at the Criterion Restaurant at which about sixty prominent men were present. Plans for making the work of the Committee more efficient were discussed at this meeting, and a plan of action agreed upon. The union of the English-speaking people is essential to the peace of the world. Such a union can come about only through our better acquaintance. The union must not be based upon selfish interests, but upon the desire of service. The Committee therefore holds a place of great responsibility and offers an opportunity for real constructive service in the years ahead.

Publications

During the Quadrennium most of the literature that has been sent out by the Commission has been prepared by other organizations, and it has been largely propaganda material. Last year the World Alliance established a new magazine, known as *"World Friendship."* The Commission is coöperating in publishing this magazine, and it is hoped that it may become the recognized agency in the field of publication through which the churches of America will speak on all questions of International Justice and Goodwill.

Secretarial Activities

The General Secretary of the Federal Council, the General Secretary of the World Alliance and this Commission, the Educational Secretary, Dr. Lynch, and the Associate Secretary, Mr. Gordon, are all busy at the task of making effective the Commission's program. All of these officials have spoken at various conferences, have attended innumerable meetings of allied organizations, have served on committees, and in every possible way sought to keep before the American people the place and responsibility of our nation and our churches in the new world order.

Plans for the Future

The Commission is now coöperating with the World Alliance and the Church Peace Union in entertaining Dr. R. C. Gillie, Rev. Alexander Ramsay, Canon E. A. Burroughs, and Mr. Harold Spender, delegates from England to take part in the Mayflower celebrations; also General Nivelle, and André Monod, representatives from the churches of France. Meetings have been arranged in some sixty cities. Celebrations under the general aegis of the Mayflower Council will culminate in the commemorative meeting to be held in Boston in connection with the Quadrennial Meeting of the Federal Council of the Churches of Christ in America.

Program

The following program has been adopted by this Commission:

1. Following up energetically the program of 1919 and 1920, making effective in every community the work through the local committees that have been established.

2. Coöperate with the World Alliance in preparation for the meetings of the International Committee.

3. Make a study of the relations between Mexico and other countries of Latin America and the United States and work for a more complete acquaintance and understanding, and for a peaceful solution of the problems involved on the basis of a true Christian understanding.

4. Assist in furthering legislation in the United States that will do away with discriminatory acts in favor of one race of people as over against another.

5. Assist in the work of the Committee on Interchange of Speakers and Preachers between America, Great Britain and France.

6. Carry on a campaign of education through the country concerning development and operation of the League of Nations.

7. Coöperate in issuing a graded series of lessons on the spirit, purpose and constitution of the League of Nations and other subjects pertaining to international organization and activities.

8. Coöperate with the World Alliance in publishing a monthly magazine of international news, comment and suggestions as related to the churches.

9. Coöperate with the American agencies in the work of feeding the famine-stricken people of central Europe.

10. Coöperate with those agencies that are working for a new social order based on Christian principles.

11. Help to secure at once 10,000 members of the American Council of the World Alliance.

Recommendations

1. That the present relationship existing between this Commission and the World Alliance be maintained and strengthened.

2. That this Commission recognize in the World Alliance and its constituent Councils that have already been organized in the 22 nations, the logical and proper channel through which it is to function.

3. That the Executive Committee of the Federal Council be asked to reconsider the whole question of relationships between the various Commissions and Committees with a view to unifying and simplifying the work of the Council. At present there is duplication and confusion. Either this Commission must be given a larger place in the work of the Council and the promise of fuller coördination in efforts now being made by various Commissions of the Federal Council in relation to international matters, or else the Commission should be reduced to the status of a committee. This is a matter that needs careful consideration, and a decision should be arrived at only after full conference with all the parties and agencies interested.

Conclusion

Our civilization is in serious danger of perishing just as have others in the past and because of the same reasons. It is only as we apply the ethics of Christianity to the problems of national and international relations that we can hope to solve our problems and rid ourselves of the ills that beset us. As long as we insist upon maintaining the ancient foundations upon which the nations of old were built, just so long we will build only to see our fairest and best structures topple to ruins about our ears.

Now is the time when all men and women of goodwill without as well as within the Church should join in a supreme effort to build and secure an enduring structure of national and international life founded upon the life and teachings of Jesus of Nazareth.

The Church has always been on trial, but not in such a dramatic way as at present. The war focused all eyes upon this organization which for 1900 years has been claiming to be the chief agency for good in all the world. How is the Church to meet the future? If the tasks that the world imposes upon it are too great, then the world will not much longer care for a Church that is simply a duplicate of the common order of the world. If the Church will meet the demands upon her she must realize first of all that she must be more than an echo of the market-place, the halls of Parliament and the thousand noises of the daily press.

The Church must preach in season and out of season the ideals of a new world order. This means a new evaluation

of patriotism in the light of each nation's relation to its neighbor. It means that the spirit of unselfishness as applied to the individual life must be applied to the life of the nations and the nations' conduct. It means that the truculent, haughty spirit which characterizes so much of a nation's vaunted sovereignty and which often degenerates into mere insolence must be superseded by a humble spirit and a kindlier frame of mind. This will be no easy task for a nation. Every minister is a preacher of goodwill, and the Church itself is the embodiment of Christian principles should be the chief agency of friendship among the nations of the earth.

The Church must have a specific program. This does not mean that the Church is to enter the political arena, that it is to devise political schemes or to seek out mechanistic methods of securing world peace, but it must have a program based upon sound principles. One of the first steps in this program is to bring about a better acquaintance between the Christians of the different nations. Bonds of contact have been established between the leaders of the church life of America and the church leaders of other nations; twenty-two or more nations have been enlisted through the World Alliance and forty nations through the Conference on Faith and Order. Another organization held a preliminary meeting this last summer looking forward to a universal conference of the Churches on Christian Life and Work. Through these organizations the Church in America is offered an opportunity of strengthening its friendships. As we come to know each other across national boundaries we learn to appreciate other's point of view, and thus fit ourselves to bear one another's burdens and help to make them our common burden. After all, that which rises above party lines and nationalist consideration, in the heart of all true disciples of Jesus Christ, is the desire of His followers everywhere to bring in His Kingdom on earth, and make His rule of justice and righteousness the rule under which all men live and all nations shall govern.

Finally the Church if it is to function in this field must federate its efforts. As President Faunce has said: "Slowly, irresistibly, the world is moving toward a federation of all churches in the common task of Christianity." This federation of the churches must parallel and keep pace with the League of Nations.

Christianity when it has been tried has never failed in any of the great crises of history. The Church has been weak often, divided always, but when she has once seen her responsibility she has met it squarely and has triumphed. The great evil that has menaced and thwarted mankind is war and until this is removed and its recurrence made impossible among civilized nations every hope and aspiration of the individual

as well as of the nations can be only partially realized. Now is the supreme opportunity for the Church to make a contribution, the greatest in all her history by infusing the nations with the spirit of Christ and putting behind the League of Nations the combined moral sentiment of the Christians in all lands. This new and untried instrument will become the means of bringing in that golden, happy day for which men have longed through the centuries, which the seers saw as the climax of men's genius and the prophets foretold as the ultimate achievement of man's work, in coöperation with God, to establish Christ's Kingdom upon the earth.

W. H. P. Faunce, *Chairman,*
Henry A. Atkinson, *Secretary.*

2. Report of the Commission on Relations with the Orient

Four eventful years have passed since our last report. The United States has shared in Europe's great war tragedy. That war has indeed ended, but its aftermath of increased national consciousness, distorted moral vision and depleted spiritual vigor has had serious consequences here in America as well as in Europe.

During these years, epochal events have also been happening in the Far East. For the most part we have been silent onlookers, considerably stirred indeed, but, on the whole, passive spectators. Our mental and emotional attitudes, especially toward Japan, have been deeply affected. The outlook for the decades ahead is by no means reassuring. The need is greater today than it ever has been that the problems of America's relations with the Far East should be thoroughly studied and widely understood and especially that their solution should be sought from the standpoint of Christian principles and Christian ideals.

For there is no possible solution for these vast and terrifying world race-problems other than the Christian solution. Truthfulness, goodwill, fair dealing, justice and courtesy between nations and races can alone turn aside the fearful possibilities that clearly lie across our pathway. Christian principles and especially Christian deeds can alone bring in the longed-for golden age, when nations shall learn war no more.

When this Commission was established in December, 1914, it was entitled, "The Commission on Relations with Japan." Experience soon showed the need of enlarging its scope and increasing its membership. Action to this effect was taken by the Council at the Quadrennial Meeting in 1916. This Commission, therefore, has been functioning in its present form for four years.

The members of this Commission have been selected with a view to securing representatives of Christian interests operating in China, Japan and Korea, of the different sections of the United States, and also of the different constituent bodies of the Council. At the same time effort has been made to keep the whole number within moderate limits. Members living in New York City constitute the Executive Committee.

We necessarily place in the forefront of this report:

A General Survey of America's Relations with the Far East (1916-1920)

History has a most inconvenient habit of mingling political, economic, social, moral and religious movements. This is why history is so difficult to understand. Students, and especially

casual observers, too often fail to see the intricate interplay of the multitudinous factors at work. They accordingly describe what they see in terms that are too few, too simple and too superficial. Alleged news, moreover, is oftentimes in fact subtle propaganda, seeking to shape popular opinion for predetermined ends. These considerations are especially applicable to America's relations with China and Japan. And still further, the average American reader desires to secure in a brief paragraph, or at least in a single page, a full statement of America's relations with Japan. He wants to know in a single sentence whether or not Japan is playing fair with the world. Is or is not Japan a menace to America? He is impatient with ifs and buts. He wants black or white, an unequivocal indictment or a complete acquittal and he wants it quick. Any writer, who, without too obvious a disregard of the facts, can pen brilliant sentences and state the situation in a few simple terms and with lurid outlook, easily catches the mind of our people.

Whoever, therefore, would know the real facts and understand the real situation, must be ever on his guard against over-simplification of the question and especially against sweeping generalizations, plausible propaganda and confident prophecies. However brilliant the writer may be, nay, in proportion as he is brilliant, is he to be watched.

The Problem of the Japanese in California

The American-Japanese problem has passed through four distinct periods.

1. From 1880 to 1900. Japanese laborers were induced to come to California in the eighties in orders to fill the gap made by diminishing Chinese labor. Not until late in the nineties, however, did the annual arrivals pass the two thousand mark. The first period was free from race feeling or opposition.

2. From 1900 to 1907. One of the consequences of the American-Spanish war was our annexation of the Hawaiian Islands. In the Organic Act of annexation we required the abrogation of all peon labor contracts. This set free thousands of Asiatic laborers. Ten thousand Japanese young men landed in San Francisco in 1900. This began the trouble and the new period. Large immigration direct from Japan soon sprang up, stimulated by steamship and immigration companies. In 1907 it amounted to 30,226 (including immigrants to Hawaii).

Throughout those years there was growing opposition in California. When it became evident that something must be done, in order to forestall legislation against the Japanese like that against the Chinese, the Japanese Government agreed

to stop all new Japanese labor immigration to America. This is the now famous Gentlemen's Agreement. It was made in 1907 but did not get into full operation until toward the end of the year. Immigration fell at once. For five years more Japanese were leaving yearly than were entering the United States. Between July 1, 1908, and June 30, 1920, the total increase of Japanese population in Continental United States by arrivals over departures was 12,174. This includes not only wives and children who came to join husbands and parents, but also large numbers of merchants and clerks, whose number has greatly increased because of the phenomenal increase in trade between America and Japan.

3. From 1907 to 1913. In the two earlier periods, Japanese in America were chiefly day laborers in general competition with American labor. Because Japanese under-lived, underbid and outworked their white competitors, American labor developed opposition. They were, however, much sought after by American planters, especially by owners of large estates. Japanese were convenient migratory hands, diligent, patient, sober, on the whole reliable and out of the way as soon as the work was over.

Japanese, however, ere long began to understand the economic opportunities. They saw the great profits that would be theirs in cultivating the land on their own account. They began to lease small patches for short periods or to take it on crop-contracts. By their intensive work they reaped large rewards. Some began to purchase agricultural land in fee simple. This it was that was made the occasion for the second wave of anti-Japanese agitation and the crisis which culminated in 1913. A land law was enacted, forbidding the sale to aliens ineligible for American citizenship of any agricultural lands whatsoever and also forbidding its lease to such aliens for more than three years. At the time of the passage of that law, Japanese individuals owned 26,988 acres all told, which was two-tenths of one per cent. (.0023) of the cultivated area of the State. But they also cultivated nearly 200,000 acres more on lease and crop-contracts.

4. From 1913 to 1920. Spurred by the great economic advantages of cultivating their own land, Japanese sought ways of ownership not forbidden by the new law. They soon found that they could form American corporations using the names of their American born children (being American citizens) and in the names of these corporations they could purchase and lease land. This accordingly they began to do. By the end of 1919 these corporations had purchased an additional 47,871 acres. They were also cultivating on lease and on crop-contracts 383,287 acres.

Moreover, after the Gentlemen's Agreement went into ef-

fect, many Japanese men, already in America, began to desire to remain here permanently. Those accordingly who were already married began to send for their wives and children, while those who were not married began to secure wives through their parents in Japan (so-called "picture brides"). During the years since the Gentlemen's Agreement went into full operation (July 1, 1907-June 30, 1920) although 16,073 more Japanese men left America (including Hawaii) than entered, yet 35,381 more women entered than left. As for Continental United States, while 28,115 wives and 14,712 children have come to us, the total increase by excess of admittances over departures during this period has been, as given above, 12,174. Japanese travelers, merchants, students, government officials and the like were admitted to the extent of 14,546. It is important, however, to note that during the past ten years the population of the State of California, according to the United States Census, has increased by 1,049,312, while the Japanese population has increased by about 28,838, only 3.6 per cent. of the whole increase. These facts are ignored by agitators.

The development in California of so many Japanese homes, with the natural increase in Japanese children from one and two hundred a year in 1906 and 1907 to more than four thousand each year since 1917, together with the purchase of land by ways regarded in California as evading the purpose and spirit of the law, has been the occasion for the new agitation.

Politicians have found in this situation an opportunity for creating strong anti-Japanese feeling and of capitalizing it for their personal and party interests. Highly exaggerated and sensational accounts have been widely circulated, asserting an ominous Japanese birthrate, bound in the very near future to swamp the white race. The Japanese Government has been charged with duplicity and crafty plans for acquisition of the Pacific Coast. The people of California were duly influenced and on November 2, 1920, the drastic legislative program proposed by the agitators was adopted.

It forbids not only the sale of agricultural land to Japanese in any form whatsoever, unless that right is granted by treaty, but it also forbids all leases, including crop-contract leases. Guardians of minor Japanese children (American citizens) in whose names their parents may purchase land or make leases must be American citizens appointed by the courts.

No Japanese or Chinese may hereafter purchase shares or stock in any company, association or corporation entitled to hold or acquire agricultural land. Opportunity for investments by Asiatics is thus greatly curtailed.

This initiative land law was passed by a vote of 668,483 to

222,086 against. The size of the negative vote is a surprise, for the Governor and the principal parties, candidates and papers all supported the law. Several strong groups, however, were formed shortly before the election. They published opposition pamphlets and placed in the advertising columns of most of the papers throughout the state for two or three days before the election powerful reasons for voting "no" on the referendum.

Congress will no doubt regard the California vote as constituting a mandate for some positive federal law specifically and completely stopping Japanese immigration. Two proposals are already before it. The bills introduced by Senator Phelan and Congressman Lee propose to amend the present geographical zone exclusion section so as to cover Japan. Governor Stephens proposes the enactment of laws similar to the present laws dealing with the immigration to and treatment of Chinese in the United States. If either course is followed we may expect increased tension between America and Japan.

Anti-Japanese agitators also propose to amend the Federal Constitution so as to deny American citizenship to American-born Asiatics. Bills to this effect have already been introduced in both Houses of Congress.

Four Important Factors

For an adequate understanding of the American, and especially of the Californian, state of mind in regard to the Japanese situation, several international factors demand our attention.

The Shantung Question

Japan's dealings with China have had profound influence on American feelings toward Japan. In 1914 Japan captured Tsingtau and took and has kept virtual possession of the entire province of Shantung. In 1915 she undertook secret negotiations with China, presenting twenty-one demands. In its communication in regard to this matter to our Department of State, Japan's Foreign Office reported only fourteen out of the twenty-one demands. In May of that year, after four months of diplomatic negotiations, she forced China by an ultimatum to accept her modified terms. In 1917 Japan made secret arrangements with Great Britain, France, Italy and Russia regarding the transfer to herself, at the anticipated victorious ending of the war, of German rights in Shantung. These secret treaties became known in America only in connection with discussions of the Paris Peace Conference. Throughout the war period Japan exercised powerful influence on Chinese internal politics by the presence there of her military forces and by her financial loans, creating and supporting

the corrupt, pro-Japanese Au-fu party. In 1919 at the Paris Peace Conference, after giving informal assurances that she would return to China all German political rights in Shantung in case of their being left to her by the Council, the Versailles Treaty transferred to Japan unconditionally all German rights and possessions in that peninsula. These provisions of the Treaty were widely denounced in America as absolutely unfair and humiliating to China and as ominous for the whole world. Suspicious critics declared that Japan would never return them. Japan's further proposal in Paris that the Covenant of the League of Nations should contain a clause, pledging the member-nations of the League to the principle of equality in race treatment, was generally misunderstood and misrepresented as a subtle effort to secure freedom for Japanese immigration to white men's lands.

When the Treaty of Versailles came before our American Congress in 1919, nothing evoked such universal condemnation there and throughout the country as the clauses of the Treaty dealing with Japan's acquisition of German rights in Shantung. While violent expressions of that sympathy and indignation were often due to the desire of certain elements in and out of Congress to defeat President Wilson and the League, that sympathy and indignation were also widely felt and expressed by friends of President Wilson and of the League.

It is not too much to say that during the entire period of the war, Americans as a whole watched Japan's procedures with deepening feelings of sympathy for China and with growing suspicion and indignation against Japan. This widespread mistrust, whether right or wrong, of Japan's political and military doings and alleged ambitions in China, has been one of the potent factors in the American-Japanese question. It has not yet spent its force.

The Korean Question

To prevent the domination of Korea by China and Russia, Japan fought two wars, that with China in 1894 and that with Russia in 1904. In 1910 Japan annexed Korea, making it a part of her Empire. In this act, every nation, including the United States, acquiesced without a word of protest.

Japan forthwith entered on a course of strenuous efforts to promote the assimilation of the Korean people. In many respects the Japanese administration of the government and her development of the resources were admirable. But in March, 1919, a remarkable movement began in Seoul, rapidly spreading throughout the Empire, demanding complete independence. Japanese police, gendarmes and soldiers exercised their power in brutal fashion to repress the demonstrations, largely in vain. A tragedy of vast proportions rapidly developed which in due time received the fullest publicity in America. This gave fresh

impetus to the American suspicions of and indignation against Japan.

Neither in this case nor in that of the Shantung question was the American press or people patient with efforts of writers or speakers to explain or to understand the Far Eastern situation in the light of the decades of preceding history. Japan in truth has not been the only sinner. Russia, Germany, France, Great Britain, China and Korea as well as Japan had all been playing their political games. Intrigue, secret treaties, bribes, bluffs, threats, ultimatums, military and naval preparations and occasional fighting—all the nations had used these methods. In full justice to Japan much must be said in her defense and much also must be said in condemnation of each of the great predatory powers of Europe.

Japan's extraordinary and highly hopeful liberal movement during the two decades between 1870 and 1890 was checked and reversed by the ominous procedures of Germany in Shantung, of Russia in Siberia, Manchuria, Korea and Mongolia, of England in Central and South China and of France in South China. China and Korea themselves, moreover, have not been altogether without blame. Japan's rapidly developed army and navy alone saved her life from the aggressive Russian Bear. Moreover, it was not until a year after America entered the war that it was at all certain that Prussian militaristic imperialism might not win and dominate the whole world. Japan has throughout the recent decades conducted her national policies in the light of these conditions and contingencies.

But American writers and readers want to see things simple, as either black or white. Japan is now the popular scapegoat on which to lay the sins of the nations in the Orient. The result, moreover, is an unreasoning emotional state of mind in America that is cause for grave anxiety.

The Siberian Question

Japan's relations with Russia and Siberia have constituted another factor disturbing American feeling toward Japan. The double-dealing of the Japanese General Staff in secretly dispatching to Siberia forces far in excess of those agreed on by the Governments of the United States and Great Britain, together with the extraordinary amount of friction that developed between American and Japanese troops in Siberia, has had disastrous effects.

The Presidential Campaign of 1920

It is deeply to be regretted that international relations should be embittered in the interest of local politics. Such, however, is undoubtedly the case. Parties and candidates must have issues to debate and policies to advocate. The people must be interested to vote for this man or that party.

Brief reference must be made to four principal events in this campaign, so far as it affects the American-Japanese question.

(1) The campaign was opened in Congress by the introduction in both Senate and House of several anti-Japanese bills, already referred to. In California the campaign began with the formation of the Oriental Exclusion League having a program of drastic legislation along many lines.

Both in Washington and especially in California bitter insulting speeches have been delivered, taking advantage of the general ignorance and appealing to race-prejudice. Alleged statistics have been used that are quite misleading. The three factors referred to above, creating American mistrust of Japan, have been skillfully utilized. This campaign has been steadily poisoning the American mind throughout our land making increasingly difficult the enactment of legislation affecting Japanese in this country, based on justice and goodwill.

(2) In the fall of 1919 effort was made by Californian politicians to have Governor Stephens call a special session of the California State Legislature to enact at once the legislation demanded. The Governor, to his credit be it said, declined to do so, stating that before action the Report of the State Board of Control on the Oriental in California should be received. This Report was finally made public in June, 1920.

The Governor transmitted it to Secretary of State Colby with a covering letter in which he affirmed that the Japanese question cannot be solved by any legislation that California can lawfully enact; that it is a national question; that for its solution a new treaty should be negotiated and suitable laws should be enacted by Congress. He brushed aside all economic questions and asserted that the real question is racial. He was careful to state that, while racial, it is not one of superiority and inferiority but entirely one of difference. He called for complete and absolute exclusion of Japanese immigration.

(3) The House Committee on Immigration held hearings on the Japanese question in California and Washington in the month of July. The attitude of the Committee is reported as having been fair and judicial. The sensational sections of the press, however, naturally reported the sensational features of the hearings, serving further to inflame the feelings of the public.

(4) Both the principal political parties, by their platforms, by the speeches of the various candidates for state and national offices, and especially by the public utterances of their presidential candidates, have vied with each other in their anti-Japanese attitudes, seeking thereby to win the vote of the state.

The political situation as regards the Japanese question closely parallels the procedure forty years ago by which Republicians and Democrats alike repeatedly bid for the vote of California by developing and then by appealing to anti-Chinese feelings. The result was the enactment of anti-Chinese legislation humiliating to the Chinese and shameful for us, that still stands on our statute books, some of it declared by the Supreme Court of the United States to contravene our treaties with China.

Reactions in Japan

Each period of anti-Japanese agitation and legislation in America has naturally called forth a corresponding anti-American reaction in Japan, the intensity there closely responding to the intensity here. From 1907 until 1917 in both countries there is reason to believe that German propaganda was at work, taking advantage of every opportunity to alienate us, in spite of the remarkable friendship that had existed for half a century. Germany's world ambitions would have been much furthered if America and Japan could have been brought into armed collision. The famous "Yellow Peril" cartoon by Emperor William, together with numberless articles in the daily press and monthly magazines steadily for many years, cultivated the opinion that war between America and Japan is inevitable. This is now a "fixed idea" held by not a few.

When the second crisis was reached (May, 1913) many confidently believed that war was imminent. A false cablegram announced in America that a mob of 20,000 Japanese was clamoring for war with America. American forces in the Philippines were suddenly mobilized and held for weeks in expectation of a Japanese attack. Americans in Japan were so deeply concerned that letters and cablegrams were sent to California and to many influential personages, urging that California be persuaded not to pass the proposed drastic law. Secretary Bryan went to California to dissuade and mediate, but the State Legislature passed the bill and Governor Johnson signed it, though both believed that possibly it might mean war.

In December, 1919, when the Japanese Government realized how strong was the rising flood of anti-Japanese feeling, in the hopes of allaying the agitation, it announced that passports for "picture brides" would not be granted after February, 1920. This has apparently availed nothing so far as allaying the agitation is concerned.

In each period of tension the Japanese press has teemed with bitter denunciations of America's Christian professions and un-Christian practices. Since July of this year a fresh outburst of anti-American articles and speeches has fanned Japanese indignation into intense activity.

"It is absolutely impossible," writes the Editor of the Niroku

in September, 1920, "for the Japanese to submit to the unjust and inhuman action of California. . . . The ill feeling against America created in the minds of the Japanese will be indelible. . . . If the peace of the world is stained by blood, Californians should remember that the responsibility for it will devolve upon themselves. . . . To exclude Japanese immigrants for their industry is clearly a massacre-like act against the Japanese."

The Osaka Asahi, writing during the same week, says in a lengthy editorial, "The latest (anti-Japanese) agitation is more drastic than anything before. It goes without saying that it is contrary to the principle of justice and humanity and from the viewpoint of a fair observer there is not the slightest justification for the movement."

The Yorodzu editorial commenting on the negotiations between the two Governments remarks, among other things, that, "if the Japanese Government overlooks the inhuman agitation of the Phelanites, the Japanese in California will be victimized. The matter is one of life and death to the Japanese race. . . . The question is far graver than the destruction of the Lusitania which enraged the Americans." Returning to the question a few days later, after referring to the utterances of Senator Harding, Governor Cox, the platforms of the Republican and Democratic parties, the resolutions of the American Legion, and the "columns of slanders and vituperations on Japan and her people" in the California press, it asserts that "the people of America are determined to exclude the Japanese in the same way as the Chinese even at the risk of war. Whether Japan likes it or not the Americans are already challenging Japan to war."

The Kokumin declares (September 29) that "the California question is a great issue involving the fate of the Japanese race." In an earlier article the editor, describing America's post-war state of mind said, that the great war had made America an "enfant terrible of the first order."

The Tokyo Nichi Nichi declares that "Japan wants nothing but equal treatment with the whites. . . . The anti-Japanese agitation in America is primarily due to race prejudice. . . . Japan and America should endeavor to rectify the discriminatory treatment to which Japanese have been subjected. . . . We may put up with material losses, but it is impossible for even the patient Japanese to tolerate the impairment of their national honor."

The anti-American agitation in Japan became so intense in late September and October that many cablegrams were given on the first pages of our principal papers, in many cases with startling headlines. Talk of war was renewed, especially in the headlines. The most eminent Japanese have been taking

part, some of them seeking to promote and some to allay the irritation. Marquis Okuma, according to a cable of September 29, was arranging for a meeting of a hundred leaders "with the object of arousing public opinion . . . against the unlawful attitude of Californian Americans." This statement was later denied as being based on a falsified interview, but the denial was not cabled to America.

Baron Goto (October 6) seeking to allay the agitation called it "merely a phase of the Presidential election. . . . The people must remain cool and refuse to permit the vote-catching politicians of either country to stampede them. . . . The problem must be settled honorably on both sides, and the Japanese must appeal to the sense of honor and justice of America."

Mr. Hayashi, addressing (October 5) the Seiyukai (the majority party) said, "We must do our best and ask the American people to think in ways of humanity and justice and in conformity with the moral obligations and friendship of the two countries."

So anxious did Americans in Japan become that they cabled (October 6) the following joint resolution to Secretary of State Colby:

> "We, the American Associations of Yokohama and Tokio, in a conference definitely representing all American interests in Japan, business, missionary and professional, have resolved to acquaint our countrymen with the intense feeling aroused throughout Japan by the present action in California, threatening the destruction of the traditional friendship and a future estrangement between the two peoples. We earnestly beg our countrymen to act with sober deliberation and patience, trusting the respective governments to find a solution satisfactory and effective, without affronting Japan or sacrificing the principles of equity on either hand."

On the other hand, in fairness to Japan we should also note that in Japan as in America there are editors who are keeping cool heads and giving wise counsel. They see and state the facts about as they are. The Osaka Mainichi (August 8) expresses the hope that "the question will be approached and settled in a spirit of coolness and justice. It is undesirable for either country to go to war over such a question." "Americans," says the Tokyo Nichinichi (September 30), "are apt to get excited in the general elections, and such a time is not opportune for taking action on the Californian bill. It is not too late to consider the matter after the general elections."

Early in October a representative Japanese group in California cabled to Japan urging calmness and avoidance of rash words or deeds in spite of the anticipated passage of the referendum. This message from California was scorned and ridiculed by some of the papers and commended by others. Impartial Americans recognize that the Japanese in

California have carried themselves with dignity and good sense during a trying time.

Many Japanese papers agree that immigration to America will be and may well be absolutely stopped. What they are indignant about is the drastic differential treatment to which the Japanese lawfully in California are to be subjected—which to them is an intolerable humiliation.

"In Japan," remarks the Osaka Asahi (September 24), "much misguided speculation is being indulged in, owing to the difficulty of ascertaining the real facts. . . . This problem can be settled only by the awakening of the Americans and the forbearance of the Japanese." After describing the proposed referendum law, it goes on: "Its provisions are by no means radical. . . . The position of the Japanese in America deserves deep sympathy, but such being the case, we can only hope that they will endeavor to promote their interests within the scope allowed by the American law."

These quotations give some indication of the lamentable international tension developed in Japan. It is evident from scores of articles in both the California and the Japanese press that on neither side of the Pacific is there an adequate general understanding of the case. Few papers and few politicians present the facts fairly, adequately or impartially. Each side sees bogies; most writers are eager to capitalize the situation in some way for his party or personal interest.

Japanese and American Naval Programs

Lowering clouds are on the horizon due to the naval programs of America and Japan. American papers announced with strident headlines the declarations of Secretary Daniels as to making the American navy "second to none." According to our present program by 1923 it will in fact be the strongest navy in the world. The transference to the Pacific of a large squadron was also duly noted by the press. No thoughtful student of international relations can fail to see what impressions such facts and such a spirit must make on Japan. In this brief survey of the international situation we can quote from only two statements in the Japanese press. The article (Osaka Asahi, September 10) is long, thoughtful and moderate. "While the question of military disarmanent is complex, that of naval disarmament is very simple. . . . For practical purposes therefore Great Britain, America and Japan are today the only naval powers of the world. . . . We all know that Americans love to be the greatest in the world in everything. If warships are to be merely decorations, Mr. Daniels' 'second-to-none' navy will constitute a great national adornment. . . . But the policy of the United States Secretary of Navy has indescribably affected Japan. . . . When there is

no further need of discussion, the Japanese silently set about doing. . . . There is nothing strange in the fact that the naval extension bill (calling for over yen 600,000,000) was passed by the Diet without a single dissenting voice or even an interpellation. The military menace from America has produced such a strong impression on the minds of our people. As we have often said, it is difficult for the majority of the Japanese to regard America as a particularly peace-loving country. . . . Most international disputes arise from misunderstandings and we wonder if Japan and America are exceptions to this rule. . . . The launching of great naval extension programs in Japan and in America is not the way to insure the peace of the world." The article concludes with the suggestion that the Japanese Government should propose to Great Britain and America a conference with a view to retrenchment in naval programs.

On September 30, the same paper in another careful and moderate article again returns to the question of a rival program in the naval developments of America and Japan. "There is not much difference between Japan and America in that imperialists exist in both countries. . . . Progressive men should not forget that the militarists of Japan and foreign countries are alike enemies to them. Nor should it be forgotten that there are influential progressivists in America and that they are espousing the cause of peace. If an excuse is given to the militarists, it may lead to an unnecessary naval race between Japan and America, and will this not involve the two countries in consequences which were not even dreamed of at the outset? Except a very few fanatics, no one in this country dreams of a Japanese-American War, but all must recognize that the danger of such a contingency is already brewing. Nothing is more foolish than to make Japan and America follow in the footsteps of Great Britain and Germany."

Will American Christians have anything worth while to say about our national military and naval policies?

Liberalism in Japan

Japan is popularly supposed to be ardently militaristic and imperialistic—the Prussia of the Orient. There is a sense in which there is some justification for this view. Those who urge it, however, as a rule neither understand nor correctly represent Japan. When her leaders discovered in the latter part of the last century the predatory character and policies of the major nations of Europe they realized that their only hope of safety in the militarized world was to play the game as they played it. Japan then began to develop her army and her navy, learning from Germany, England and France. It

was because of her success in adopting European military organization and equipment that she was able to stop the Russian flood, saving herself and incidentally China and Korea from complete domination and virtual annexation by Europe.

When the great war came on, Japan saw her opportunity to get even with her European competitors in the game of grab. Imperial ambitions took possession of her principal leaders. Her liberals were pushed into the background. For four years it looked as though mere brute force would be triumphant throughout the world, as though right could be ignored with impunity.

Then America entered the war. A new alignment of forces took place. Ideals moved to the front. Right displaced might. Might must be used only to establish right. The faint-hearted and the weak gained new courage and new power. Prussia's tyrannical military machine quailed, faltered and then suffered crushing defeat on the blood-soaked fields of Flanders.

These amazing facts in the Occident had mighty consequences in the Orient. The Korean uprising was not its only effect. In Japan, liberals gained new life. The nation was startled with anxious questions. What does it mean that well-nigh omnipotent, imperial governments, Russia, Austria, Germany, totter and fall, while ill organized and badly governed democracies can somehow pull through and conquer in the most colossal war of history? What does it mean that pacifist America can suddenly be aflame with martial zeal, put on her newly forged armor and plunge headlong into the maelstrom of blood and fire?

These events set even militaristic and imperialistic Japan thinking along new lines. Liberalism has in consequence been sweeping through Japan with fresh torrents of life. During the past three years, scores, nay hundreds, of Japanese have come to America to study us, our system, our sources of moral energy and our ideals. They find a situation most confusing. We assert our love of justice, humanity and democracy, and they see many things in harmony with these assertions. But they also see how we treat the negro and they especially note our attitude toward and our laws dealing with Asiatics.

Shall liberalism flourish and finally prevail in Japan? That depends largely on America. If Japanese receive just treatment at our hands, if we place right above might, goodwill and fair play above selfishness and prejudice in our dealings with Japan and the Japanese, the liberal movement in Japan will prevail. If selfishness, race prejudice, unfair dealings and humiliating race discrimination are the outstanding facts of America's relations with Japan, what chance will Japanese liberalism have?

In truth the only hope of ever having a truly progressive

and liberal China and Japan, free from the domination of militaristic leaders, depends on their being able to secure from America, and the West generally, fair, just and courteous treatment, free from humiliation, granted by us merely because these are right.

And it must not be overlooked that an Asia supporting large armies, for whatever reason, inevitably means an America likewise heavily armed. Thus fateful are the consequences of our attitude toward and treatment of Asiatics.

Miscellaneous Factors

The foregoing survey has dwelt only on the more conspicuous events and forces that have been operating during the past few years. It may be well, however, to mention in the briefest possible way a number of other recent important elements that are having their influence on the international situation.

We should not overlook the hopeful situation which developed during the years 1915, 1916, 1917, 1918 and to the spring of 1919. Anti-Japanese feeling in California was distinctly ebbing during the war. Japanese responded generously to the successive financial drives, for the Young Men's Christian Association and the Young Women's Christian Association, for the Red Cross and for the Liberty Loans. Japanese subscribed several millions. They also responded to the appeals of the State to cultivate all the land and to raise all the food possible. Their response in this direction has been part of the cause of their undoing; the critics have attacked most bitterly the increase of the land cultivated by Japanese and the large proportion of the crops raised by these "aliens ineligible to become citizens." In the spring of 1919 Californian politicians started their 1920 campaigns. At once the horizon darkened.

In the second place we must refer even though briefly to the five important American groups which have visited Japan during the present year, namely: (1) The International Relations Committee of the San Francisco Chamber of Commerce, headed by Mr. Wallace Alexander and President Benjamin Ide Wheeler; (2) Mr. Lamont and his party for the promotion of the Bankers Consortium to deal with the rehabilitation of China's finances; (3) The notable party headed by Mr. Vanderlip, having such other members as Messrs. Darwin P. Kingsley, Henry W. Taft and Lyman Gage; (4) The Congressional party consisting of several score Representatives and Senators with their wives and daughters, who visited the Philippines, China, Korea and Japan during the months of July and August; and (5) Delegates numbering about four hundred and fifty to the World's Sunday School Convention held in Tokyo in the early part of October. The

influence of these groups on America and on the Orient, growing out of their many meetings, social and official, has not yet had time to appear but the ultimate effects cannot be slight. The Japanese press took advantage of the presence of the Sunday School delegates in Tokyo, who were there to press home on Japanese leaders the excellency of Christianity, to discuss vigorously the American-Japanese question.

In an editorial entitled, "The Convention should preach to California," the Kokumin says: "It is the Americans of California who stand in the greatest need of Christian philanthropy. . . . Will not American Christians reconsider their own attitude? It is the height of brazen audacity and shamelessness to preach Christianity to Japan instead of to California."

Briefest mention should also be made to the formation in America of about twenty local groups of influential Americans taking the name of "League of the Friends of Korea." Their frequent meetings are educating American opinion along the lines for which they exist.

A large and an influential society called the American-Japan Society has been formed in Japan. It has begun the publication of an ambitious magazine entitled, "America-Japan." Publications in America seeking to inform and influence American opinion as to things Oriental are: The Japan Review; The Korea Review; Asia; The Far Eastern Fortnightly; East and West News.

Activities of the Commission

In the foregoing pages we have sketched with utmost brevity the situation as it has been developing during the past few years. The activities of the Commission have of course been directed with a view to these conditions. These activities have in the first instance been carried on by means of conferences, sometimes of the Commission by itself, sometimes with eminent Japanese, Chinese and Koreans temporarily visiting this country, sometimes with missionaries from the Far East. At times these conferences have dealt with specific topics of special interest. Sometimes the purpose has been social, giving welcome to visitors from those far away lands, to let them know that American Christians are keenly interested in them and desire to promote right understandings of and attitudes toward them on the part of our entire people.

The activities of the Commission also include the publication of pamphlets bearing upon the relations with the Far East and the treatment of Asiatics in America.

In the fall of 1916 the Commission held a large and important all day Conference on Oriental Relations with returned missionaries from the Far East, secretaries of mission boards

having work in the Orient and other Christian leaders specially interested in the Orient. Several significant resolutions were adopted which were confirmed by the Quadrennial Meeting of this Council and a special committee was appointed to present them to President Wilson and the Foreign Relations Committees of the Senate and House of Representatives. This was done in January, 1917, the President granting an interview lasting half an hour. The presentation to the Committees of the Senate and House proved of sufficient interest to lead to their reconvening in the afternoon for continued consideration of the whole question of American relations with the Far East.

A review of the books and pamphlets published by the Commission from the beginning of its work up to the middle of 1917 showed that a total of over seven million pages had been issued. Information of the work of the Commission was sent to important leaders in Japan, from many of whom valuable replies were received during the summer. These are given in the Annual Report of the Executive Committee for 1917. An account is also there given of the four important Japanese Missions to America, to members of which the Commission extended its hospitality and courtesies.

The Commission rendered what aid it could to the success of the renewed visit to America of Mr. B. Suzuki, representing Japanese organized labor. It also expressed to Dr. V. K. Wellington Koo, the Minister from China, the desire of the Federal Council to render such moral assistance as it might in securing the complete stoppage of the commercial importation of opium into China.

During 1918 the Secretary of the Commission devoted much time to the campaign conducted by the "National Committee on the Churches and the Moral Aims of the War." Considerable literature of the Commission on Oriental relations was placed in the Y. M. C. A. "Huts" and the "Camp Libraries." The secretary also completed and published the volume entitled "American Democracy and Asiatic Citizenship."

The outstanding feature in the work of the Commission during 1919 was the large number of conferences held with Japanese, Koreans and returned missionaries in regard to the Korean uprising and Japanese methods of repression. The Commission published in August the pamphlet on the "Korean Situation."

During 1919, the new anti-Japanese agitation got under headway as already stated in the foregoing pages. The Commission studied the situation with care and early in the new year (1920) the Secretary issued two pamphlets, one dealing with the charges that Japan had violated the "Gentlemen's

Agreement" and the other describing and criticising the drastic legislative program of the anti-Japanese agitators.

The slow introduction by the Japanese Government of the promised reforms in Korea and the continued vigorous demand by Korean leaders for complete independence from Japan, together with the formation in America of a powerful anti-Japanese pro-Korean movement, led to many conferences of the Commission and to the publication in May, 1920, of the second pamphlet on "The Korean Situation."

In view of the anti-Japanese campaign in California and the proposed referendum alien land law, together with the tense situation that has developed in Japan, the Commission issued to the American press (October 25) a statement on:

The Christian Attitude on the California-Japanese Question

Japan and California are both intensely aroused over the problems, discussions and political programs connected with the presence of Japanese in California. This Commission was established by the Federal Council in 1914, in order to examine the entire question of American relations with Asia and Asiatics from the standpoint of Christian principles with a view to promoting a solution in accord with these principles. For six years it has been steadily dealing with this problem.

I. It is pertinent, therefore, for this Commission to call upon all men of goodwill, both in America and Japan—

1. To refuse to be stampeded into precipitate action by the vote-catching propaganda of politicians who appeal to race prejudice and strive to arouse mob feeling.

2. To urge that all the facts be taken into consideration. Partisan statements of any group are to be discounted.

3. To await the results of the Conference of their responsible representatives in Washington and Tokyo.

II. To Americans this Commission would state:

1. While the local stress of the Japanese problem in California is not easily appreciated by states not similarly affected, we should all remember that the question has international aspects of the gravest import in which the whole nation has a right to be heard. California's legitimate ends can best be secured through Washington. We therefore urge California to work out its local problem in the closest coöperation with the Department of State. Any other method is bound, sooner or later, to involve our country in international complications.

2. Only the patient exercise of the principles of honor, justice and fair play between nations and races can afford any real or permanent solution to a confessedly difficult problem. We wish to urge every effort to avoid humiliating race-discriminatory laws which will only aggravate the situation.

3. The victory of the growing liberal movement in Japan, which has been battling valiantly against a long dominant arbitrary military bureaucracy, is essential, if Japan is to enter into right relations

with the rest of the world. Yet that victory is endangered by unjust anti-Japanese agitation and legislation in America.

4. Americans should keep clearly in mind certain important facts. The total population of California, for instance, has increased in ten years by 1.048,987, while the Japanese population has increased about 38,500, chiefly by births. This is 3.6 per cent. of the whole increase. The entire Japanese population in California (approximately 80,000) is but 2.3 per cent. of the whole population. Out of 11,389,894 acres under cultivation, Japanese own 74,769 acres, which is six-tenths of one per cent (.006). They also cultivate on lease or crop-contract 383,287 acres, which is 3.3 per cent. As for Japanese births in California in 1917, they numbered 4,108 to 47,313 whites, or 8.7 per cent. Such facts do not warrant the assertions of agitators.

III. To Japanese this Commission would state:

1. The great body of citizens throughout the United States, particularly those in the churches for whom we are entitled to speak, stands for justice and fair play in the relations of the two countries and in the treatment of Japanese in America.

2. Expressions in Japan of confidence in America's sense of honor, justice and humanity are highly appreciated here. We confidently believe that a large body in America will exert itself to take such steps for the fundamental solution of the American Japanese problem as will ultimately justify that confidence.

3. At the same time it should be clearly understood in Japan, as well as in America, that the question is by no means so simple or so easy of solution as extremists of either side usually represent. The misunderstandings, the misrepresentations and the wrongdoing are not all on one side. To set matters right, not only a new treaty, but proper legislation is needed both in Tokyo and in Washington.

4. Japanese also need to keep certain facts clearly in mind. Because of their presence in large numbers in California, Californians are confronted with real difficulties that call for real solution. Japanese have settled in several rather restricted, fertile, agricultural areas, tending to form "colonies," relatively impervious to Americanization, and where the white population constitutes a minority. For this "colonization" the Californians are, indeed, in part responsible, since the strong opposition of a different social group has tended to prevent their wider distribution. It nevertheless constitutes a serious factor in the situation. Some Japanese, moreover, have evaded the spirit and purpose of our laws, especially in the matter of immigrant smuggling. And there is also the delicate patriotic question of the double allegiance of American-born Japanese children. These facts are widely felt to create an ominous situation requiring thoroughgoing legislative remedies. Japanese should be reminded, moreover, that a very considerable group in California earnestly desires to have these problems solved in ways that are at once honorable for Japan and safe for California.

IV. In conclusion, we urge all men of goodwill, both in America and Japan, to join in expecting the best and not the worst, and in finding a real solution. For this, time and patience, open-mindedness and sincerity, with friendly hearts and wise heads, are absolutely necessary. Legislation in Tokyo and in Washington, after mutual conference and agreement, should be enacted to rectify the difficulties

of double allegiance, of local congestion and of immigration, on principles that are just and honorable for all.

A Fundamental Solution Needed

For fifty years the problem of how to deal with Asiatics in America has been constantly with us. From Dennis Kearny to James Phelan it has been used for personal and party interests, bringing humiliation on America, injustice to Asiatics and strained international relations. Laws are now proposed more dangerous than any that have thus far been passed, threatening injustice to Japanese, embroiling our relations with Japan and, if enacted, creating among us an ever-growing group of Asiatics who must perforce be loyal to their foreign Asiatic Governments instead of to the land in which they are born. Until the Asiatic question is settled on Christian principles it will grow increasingly difficult and dangerous.

But how may it be solved? This Commission believes that a fundamental solution involves the following principles and procedures:

1. The Asiatic question is one for national solution. Local legislation in California will be futile. It will but aggravate the problem.

2. The Gentlemen's Agreement has served its day and should now be superseded by laws determined by Congress and administered by American officials.

3. The regulation of immigration from every country should be handled on the same general principles. This alone will avoid humiliating race discrimination.

4. The amount of immigration which America can wisely admit from any given people should not exceed the number of that people that we can assimilate, Americanize and steadily employ. This amount should be continuously adjusted in view of carefully ascertained facts, to the changing economic conditions of the country.

5. The standards for naturalization should be raised and the privilege of citizenship should then be open to every one lawfully in America who duly qualifies.

6. All special laws dealing with the Chinese should be repealed. Chinese in America should be under the same laws that are applied to others, and should receive, as our treaties promise, "most favored nation" treatment.

A word with regard to the abandonment of the Gentlemen's Agreement is desirable. So long as Japanese immigration to America is regulated by the Agreement and administered by the Japanese Government, it will be made the occasion of continual friction. However excellent that Agreement may be in its provisions and however faithfully the Japanese Government may administer it, politicians seeking an issue on which to solicit votes can misrepresent the facts and create tension. Japan, moreover, should be relieved of the duty of administering a law for our benefit, intrinsically obnoxious to Japanese. It gives Japanese politicians opportunity to attack their government.

If difficulties arise in America over Japanese immigration the criticism and agitation of our people and politicians should be directed against our own Government, not against Japan.

Christian Responsibility

The most serious aspect of the fifty years of America's anti-Chinese and anti-Japanese agitations and legislation is that the Churches have paid so little attention to the problems raised and have permitted the enactment of so much legislation based on ignorance and prejudice.

If the Churches are in earnest with their missionary programs in China and Japan, as they unquestionably are, should they not be equally interested in securing honest facts, in calling for justice and fair-play and in the enactment of proper laws? Among the serious obstacles to the upbuilding of the Kingdom of God in Japan for a decade has been and still is the anti-American feeling produced in Japan by the unfair treatment and humiliating legislation directed against the Japanese here in America, which they regard as un-Christian.

Christians should be the first to realize that the era of race isolation has ended. Space has been abolished. "The sea is no more." The great races are inevitably entering upon deepening and widening contacts. Because of these facts, new problems are emerging of incalculable range and significance. They concern every phase of our life, the economic, industrial, commercial, political, social and racial. None of these problems, however, can be solved save by the application of Christian principles. Who will apply these principles if not Christians? What are Christians and churches for, unless to apply Christian principles and save the world from destruction? This work cannot be done by individuals nor even by single communions acting separately. Only the united and determined activity of the whole Christian body in America can hope effectively to grapple with the great and pressing problems immediately before us.

As Japanese leaders see and are saying, this American-Japanese question is at heart a moral and a religious issue. The Osaka Asahi of September 29, 1920, in a long editorial entitled "Parochial Christianity" says: "The fundamental question relates to justice and humanity . . . The best means of solving the trouble is mutually to extend the application of the principle of justice and humanity beyond racial boundaries. . . . The tenets of Christianity should not be so parochial. . . . It is incumbent on the Japanese and Americans who will attend the World's Sunday School Convention to prepare the way for the settlement of this serious problem in accordance with the real creed of Christianity."

The Yorodzu of Tokyo of the same date declares: "There

is no longer any semblance of justice and humanity in America. . . . The present situation is such that neither the Republician nor Democratic candidate for the Presidency can win the election unless they declare themselves in favor of (anti-Japanese) aggression. . . . We should appeal to the public opinion of the world regarding the action of America in trampling us underfoot."

Here is a mighty challenge to the Churches of America. What will they do about it?

A Constructive Christian Policy

While the general situation, however, is dark with threatening clouds, it is by no means hopeless. Few Americans are aware of the strength of the liberal and anti-militaristic movement in Japan. Japan's aggressions and misdeeds in Korea, Shantung and Siberia are the doings of her imperialistic bureaucracy, largely in reaction against the un-Christian policies and practices in the Far East of so-called Christian countries of the West. These countries have been too often dominated by predatory imperialistic ambitions. The overthrow of aggressive militarism in Europe, and the general adoption of a genuine policy of international justice accompanied by adequate instrumentalities for its attainment and by effective measures for early disarmament, will mightily strengthen this liberal movement in Japan. The militaristic spirit dies hard everywhere—but it dies. And it will die in Japan, especially if America will do its part for establishing a world in which there will be no more preying of the nations of Christendom on those of the non-Christian world.

American Christians should take every legitimate step to promote goodwill in America toward both Japan and China. Our laws dealing with Chinese in America are in conflict with solemn treaty pledges. Chinese should no longer be subjected to humiliating race legislation.

Laws should be enacted that will enable the Federal Government to protect the lives and property of aliens of whatever race or people. For lack of such laws, our Government is not yet in a position to fulfill its treaty obligations toward any people.

While it may not be wise for the Churches as such to urge these specific legislative proposals, the moral and spiritual principles involved should be widely, authoritatively and enthusiastically proclaimed from all our pulpits and all Christians should be urged to do their duty as Christian citizens to secure the proper legislation in regard to these matters.

No more important duty rests upon the Churches of Christ in America than that of establishing right international relations and of securing goodwill among the nations. For this,

real justice and fair-dealing with Japanese and Chinese in America are essential. The Golden Rule must be applied. Christ's teaching of brotherhood and its actual practice can alone solve the grave problems of races and nations that are ominously looming up before us.

Seven years ago, when tension in Japan was keen over California's anti-alien land law, Lord Bryce, passing through Japan, was asked by Baron Makino, Minister of Foreign Affairs, what Japan should do to secure justice and fair treatment for Japanese in America.

"Trust America," he said. "America has such a keen sense of justice that in the end she will do the right thing."

This advice, says Baron Makino, is the policy Japan has been following. But do we not see plainly that if Japan is to maintain her trust in us we must deal with her and her problems in a way that will justify that trust? Christians have important political responsibilities in these matters.

WM. I. HAVEN,
Chairman.
SIDNEY L. GULICK,
Secretary.

APPENDIX

Statistics of Japanese in America and in California

Such wild alleged statistics as to Japanese in America have been published that it seems desirable to put on record here the actual facts.

Japanese in Continental United States according to the United States Census of 1910 numbered 72,157, of whom 41,356 were in California.

The Gentlemen's Agreement got into full working order by July 1, 1908. Reports of the Commissioner General of Immigration up to June 30, 1919, are available. Compiling the figures there given we find the following to be the facts:

Total admissions to America (including Hawaii)	116,728
Total departures from America (including Hawaii)	97,841
Increase (including Hawaii)	18,887

The California State Board of Control issued a Report, in June, 1920, on the Oriental in California. It estimates that the number of Japanese in California (December 31, 1919) was 87,279. On a following page (p. 27) it added that out of this number about 5,000 are children who as a matter of fact have returned to Japan. At the request of the Board the Japanese Association of America took a Census. It reported that the total number of Japanese in California was 78,628 (cf. p. 165).

To test the validity of the method used by the Board of

Control (which assumes that Japanese population in California can be estimated by subtracting "emigrants" from "immigrants" altogether ignoring "non-immigrants" and "non-emigrants") the same method has been used for estimating the Japanese population in the two states of Washington and Oregon. It was found that the increases for the same period were respectively 5,664 and 669. The total increase for the three states would then be 31,925. In order that this may be possible a decrease in the Japanese population in the rest of the country would have to be 17,207. But if this is true, then the total Japanese population in all the rest of the country December 31, 1920, would be only 1,904 Japanese. This is a manifest absurdity. We conclude that the figures of the Japanese Association of America are more reliable than those of the California State Board of Control.

The Japanese birthrate in California has been variously alleged to be "a child every year" for every "picture bride," and also to be "five times as great among Japanese as among the whites," threatening to flood California with "more Japanese than white persons in thirty years." "And," says Senator Phelan, "they immediately convey real estate to those infant children almost as fast as they are born." The following figures refute such wild allegations.

The total population in California increased during the census period (1910-1920) by 1,049,312 while the Japanese population increased by about 28,838 (accepting the Japanese Census of 1919). This is 3.6 per cent of the whole increase.

Japanese children born in California in 1917 numbered 4,108 to 47,313 white children, or 8.7 per cent. During the calendar year 1918, according to the Report of the State Board of Control (p. 146), "picture brides" entering San Francisco numbered 524. Up to February 29, 1920, they had given birth all told to 182 children. That is to say 34.8 per cent became mothers. One wonders how many children a similar group of American families would have had during the same period.

In regard to land ownership in California according to the California State Board of Control (p. 48) Japanese own 74,769 acres. This is six-tenths of one per cent (.006) of the total cultivated land in California (11,389,894 acres). They also cultivate on lease and crop-contracts 383,287 acres which is 3.3 per cent of the cultivated land. There still remains in California 16,541,550 acres of "unimproved farm land."

The U. S. A. Census

1900, 1910 and 1920

The Bureau of the Census issued November 16, 1920, a preliminary announcement of a few figures in regard to the Japanese population in the States of California, Oregon and

Washington, and in the Territory of Hawaii. They are appended in full in tabular form. Attention, however, may be called to some of the surprising facts disclosed by the table.

1. The total population of California increased from 1,485,653 in 1900 to 2,377,549 in 1910, and to 3,426,861 in 1920. At those same dates the Japanese population numbered respectively, 10,151; 41,358 and 70,196. Stated in percentages the Japanese population constituted 0.7 per cent.; 1.7 per cent., and 2 per cent. of the total population in 1900, 1910 and 1920, respectively. The point to be noted is the large increase of the general population.

2. In Hawaii, the Japanese population constituted 39.7 per cent. of the total population in 1900; 41.5 per cent. in 1910 and 42.7 per cent. in 1920, the figures being 61,111; 79,675 and 109,269, respectively. In other words the relative increase of the Japanese population has been very small indeed.

3. The Japanese population in California showed an increase of 307.4 per cent. between 1900 and 1910, immigration having been free until 1908; while during the decade between 1910 and 1920 the increase was 69.7 per cent., consisting chiefly of women and children.

4. The proportion of Japanese males to females in California in 1900 was 94.6; in 1910 it was 84.9 per cent., and in 1920 it was 63.2 per cent. In Hawaii the proportion of males to females at the three dates was respectively, 77.7 per cent.; 68.8 per cent., and 57.3 per cent.

	California		Oregon		Washington		Hawaii	
	Figures	Per Cent	Figures	Per Cent	Figures	Per Cent	Figures	Per Cent
Census 1920								
Total Pop. of State...	3,426,861	98.	783,389	99.5	1,356,621	98.7	255,912	57.3
Jap. Population.....	70,196	2.	4,022	0.5	17,114	1.3	109,269	42.7
Males.....	44,364	63.2	2,722	67.7	11,173	65.3	62,643	57.3
Females.....	25,832	36.8	1,300	23.3	5,941	34.7	46,626	42.7
Census 1910								
Total Population.....	2,377,549	98.3	672,765	99.5	1,141,990	98.9	191,909	58.5
Jap. Population.....	41,358	1.7	3,418	0.5	12,929	1.1	79,675	41.5
Males.....	35,116	84.9	3,124	91.4	11,241	86.9	54,784	68.8
Females.....	6,240	15.1	294	8.6	1,688	13.1	24,891	31.2
Census 1900								
Total Population.....	1,485,053	99.3	413,536	99.4	518,103	98.9	154,001	60.3
Jap. Population.....	10,151	0.7	2,501	0.6	5,617	1.1	61,111	39.7
Males.....	9,598	94.6	2,405	96.2	5,432	96.7	47,508	77.7
Females.....	553	5.4	96	3.8	183	3.3	13,603	22.3
Increase of Jap. Pop.								
1910-1920.....	28,840	69.7	604	17.7	4,185	32.4	29,594	37.1
1900-1910.....	31,205	307.4	917	36.7	7,312	130.2	18,564	30.4

The Gentlemen's Agreement

Japan has been charged with violation of the Gentlemen's Agreement. In support of the charges anti-Japanese agitators present statistics which at first appear quite convincing. An article in the World's Work for October, 1920, for instance, gives the following table:

Number of Japanese Arrivals

Year	*Number*	*Year*	*Number*
1902	14,455	1911	6,441
1903	20,041	1912	8,589
1904	14,382	1913	11,672
1905	11,021	1914	13,016
1906	14,243	1915	12,237
1907	30,645	1916	12,707
1908	18,238	1917	13,584
1909	3,925	1918	15,280
1910	4,125	1919	16,075

Commenting on this table the author remarks that when the Gentlemen's Agreement went into operation (1908) it resulted in a sharp diminution of Japanese immigration, but its efficacy has been slowly wearing away. More Japanese immigrants, he says, "are landing on the coast than arrived during the years previous to the Agreement."

But the table and his use of it are quite misleading. In the first place, these figures include the Hawaiian Islands. They also include all "non-immigrants," i.e., transient travellers. It is also implied that all these thousands are new immigrants entering America to stay and nothing whatever is said about departures.

The facts are that from July 1, 1908, to June 30, 1920, the total number of Japanese admitted to Continental United States was 79,738. Of these, 14,712 were laborers with proper passports who had been in America before; 23,318 were various other classes also returning to America with proper passports. Those admitted as wives numbered 24,298 and as children 10,417. The number of travellers, merchants, students and the like who entered during the eleven years was 14,556. This includes all who went through America to Europe and back again—being counted therefore twice. Japanese who left America numbered 80,432. The increase by admittances over departures was thus only 12,174, chiefly women and children. In the light of these facts, the alleged alarming Japanese immigration is seen to be in reality exceedingly small. The Gentlemen's Agreement has been administered effectively.

Future Japanese Population in California

Prophets naturally prophesy. Several have appeared in California dealing with the question of Japanese population. One declared that at the present rate of increase in forty years Japanese in America would number 2,000,000, in eighty years 10,000,000, and in one hundred and forty years 100,000,000. Another declares that "if the present ratio were maintained for the next ten years there would be 150,000 children of Japanese descent born in California in 1929 and but 40,000 white children. And in 1949 the majority of the California population would be Japanese, ruling the state."

On the basis of these fearsome anticipations, California voted the referendum land law and now expects Congress to provide for the absolute stoppage of Japanese immigration. They have been told that if this is done Japanese population in California will slowly diminish and become negligible as has the Chinese.

The prophets are misleading the people, as always happens when they are neither inspired nor particularly careful in dealing with the "facts."

Even if Japanese "immigration" be completely stopped it is not likely that the Japanese population will "dwindle away." There are already in California some 15,000 Japanese women of child-bearing age, most of them still young. There are approximately 20,000 Japanese children of whom presumably one-half are girls who will be married in the course of the next fifteen to twenty years. There are approximately 40,000 men, of whom about 25,000 are not married. Some of these will return to Japan permanently; some will die without marrying. But not a few, becoming prosperous, will go to Japan, find their wives and return with them to America.

Under these circumstances, while it would be foolish to forecast the future Japanese population in any statistical way, it is quite clear that even though Japanese immigration may be completely stopped by federal legislation, Japanese population in America and in California is not likely ever to "dwindle." For a decade or two, departures and deaths may perhaps balance births and arrivals of wives, parents and children. But a growing Japanese population will always be with us. This fact should be recognized and frankly faced. Energetic steps should be taken to give that population full justice and equality of treatment. Only so shall we have a right to expect it to be really Americanized and thoroughly loyal.

S. L. G.

3. Report of the Commission on Relations with Religious Bodies in Europe

A new face at the door demands both interest and interpretation. Likewise a new Commission appearing in these days of multifarious activity is bound to give a reason for its existence. This Commission on Relations with Religious Bodies in Europe is the ecclesiastical reaction to that principle of intimacy between nations, which has already superseded former persuasions of national isolation, for just as it is inevitably true in commercial, financial, educational, and political relationships that no group is sufficient of itself and must needs relate itself to other groups in order to secure its own soul, so it is preeminently true in church life. The fortunes of the churches of Europe are of immense influence upon the churches of America, as those of America are upon the churches of Europe. The war, which has changed everything, has not failed to alter religious conditions. To the churches in many countries of Europe has come distress and disaster which place the religious life of the nation in utter jeopardy. Churches have been demolished, their strength depleted by huge losses of membership through death and through disease, by financial disability due to stringent or inflated monetary conditions. Theological seminaries are crippled for lack of professors and equipment. Religious journalism has been reduced of necessity to pitiable proportions. Starvation has forced the personal equation to the front and the religious institution has shared the weakness and the distress of humanity. Surely if ever there was a time when the churches of the world which have been graciously delivered from the pestilence which walketh in darkness and the destruction which wasteth at noonday, should approach in a Christian and neighborly spirit these distraught disciples, it is now. That is the reason for this particular Commission—to afford the avenue of approach of sympathy, of fellowship and of help to these suffering and needy churches. The Friendly Visitor is the appointee of this Commission; it has been his business to move from place to place, bearing to peoples of different nationalities and tongues the warm-hearted message of the Christian sympathy of our American churches, meanwhile observing and reporting back to us what forms of practical Christian help are both imperative and possible.

Other Christian representatives meet groups, sometimes denominationally, sometimes locally, and with them confer regarding the vital interests of the Kingdom of God and that mutuality of service which shall conserve them. Just as the whole round world is bound with gold chains about the feet of God, so with another golden chain of sympathy and fellowship of mutual understanding and common aspiration would

we bind together the Christian churches of the world, sharing with them our abundance and receiving for ourselves, as we effectualize our Master's principle of neighborliness, new impressions of what Christ means to the world and new aspirations more completely to install His Kingdom. If one is tempted to think that this is a meagre and unrewarding undertaking by the Federal Council in times like these, the pragmatic reply is the scriptural one, "Come and see." Read the report and then revise a perhaps hasty judgment.

This Commission was thus organized because of a clear call from our brothers and sisters across the sea. In response to this call which had been voiced largely through personal visitation of representatives of the church bodies in Europe and, it may also be said, by the visitation of our own representatives to the churches across the ocean, the Administrative Committee appointed a Committee which reported directly to the Executive Committee last December as follows:

> "During the past few years the Federal Council, through its Administrative Committee, its officers, and especially through the interchange of visitors between the churches of the various nations, has been gradually establishing both diplomatic and practical relationship with federations of churches and similar organizations in foreign countries, so that, at the present time, these relationships constitute an important body of its work.
>
> "On September 11, 1919, the Administrative Committee took the following action:
>
> > 'VOTED: That the President of the Council, the Chairman of the Administrative Committee and the General Secretary be appointed a special committee, with power to add to their number, to take up
> >
> > '(1) The principles of our relationship to the national religious bodies in foreign countries; (2) the application of that principle to these specific cases, with a view of making an adequate report to the Executive Committee in December.'
>
> "At the special Cleveland meeting of the Council the Committee of Fifteen had made the following statement:
>
> > 'The Federal Council shall sustain such a relationship as will effect the best results in cooperative activity with other organizations, movements and bodies serving common ends . . . of other nations.'
>
> "Your Committee has already recommended to the Administrative Committee that it secure authorization to appoint a special committee to have general charge over such relationships.
>
> "It is to be noted with interest, in a number of cases, that testimony has come to us that the work of cooperation and federation in various foreign countries has been stimulated and in some cases initiated through the influence of our own Federal Council.
>
> "The relationships which have grown up and the intervisitations which have been made have all tended toward the world unity of spirit and purpose which all of the evangelical churches throughout the world are seeking.

"This procedure should be encouraged and your Committee believes that the proper body to deal in these relationships with the federations of churches and similar organizations in other countries is the Federal Council of the Churches of Christ in America.

"The various constituent bodies of the Federal Council in many cases have their own direct association with related bodies in other nations, which should not in any way be interfered with, but which may be so constituted as to develop and strengthen the common relationships between all the evangelical churches of the nations concerned. The constituent bodies should thus endeavor to strengthen those cooperative relationships between the churches as a whole in their international aspects, as well as their own particular connections. The same is true of the foreign mission boards of our constituent denominations.

"There is a great area of interest, of an ecumenical nature, common to all the evangelical churches, and this might well be committed by the constituent denominations and by their boards and by any other organizations dealing with these matters, to the Federal Council, or, at least, their consideration should be in conference with the Federal Council.

"We recommend, therefore, that the Executive Committee authorize the Administrative Committee to take up these matters, together with the specific proposals that have come to us from the Swiss Churches and other bodies in Europe.

"We recommend that consideration be given to the appointment of a Commission on Relations with the Evangelical Church Bodies in the countries of Europe and that, if desirable, the Executive Committee arrange for the constitution of such a Commission.

"We recommend that consideration be given to the question whether a joint conference of representatives of our constituent bodies and of other interested organizations should not be called to consider the whole question of the relation of American Protestant churches to the development of the Protestant evangelical forces in European countries and the Near East.

The Administrative Committee appointed the Commission on Relations with Religious Bodies in Europe, subject to approval by the Council itself. This Commission was made up by appointment on the part of the constituent bodies. The Commission met on January 22, 1920, and completed its organization, appointing committees as follows:

(1) Committee on Physical Relief in Europe and the Near East.
(2) Committee on Relief of Churches in Europe.
(3) Committee on Fraternal Relations.

The Commission met again at an all day session on February 3. The following report of the Committee on Fraternal Relations was adopted:

"Your Committee makes the following report and recommendations:

"1. That the Federal Council, acting through its Commission on Relations with the Religious Bodies in Europe (exclusive of France and Belgium), should be regarded as the body representing the American Protestant Evangelical Churches in such interdenomina-

tional relationships. It therefore appears desirable in the interest of harmony and effectiveness that all interdenominational matters should be referred to the Federal Council, which will promptly and gladly facilitate them and thus form a convenient agency for serving the desired purposes. The various organizations interested should be invited to cooperate with the Federal Council in this phase of its work.

"2. That a communication should be sent to similar bodies in Europe, where such bodies exist, announcing the organization of this Commission and the natural desire we feel, as representing the Churches cooperating in the Federal Council, of entering into fraternal relations with them; that we designate persons to represent us in such correspondence, and express the desire that the European bodies designate persons to represent them, in the belief that the advantages of thus drawing together will be apparent.

"3. That we express the hope that, in those countries where sin lar bodies do not exist, a joint committee of the several churches in each country will be appointed, either formally or informally, or the purpose of establishing such relationships between the chu h bodies as a whole.

"4. That proposals such as those made by Pastor Adolph Keller, of the Swiss Churches, should be undertaken and carried out in relation to the churches of various countries of Europe in general along the lines of these recommendations."

The following report of the Committee on Relief of European Churches was approved:

"1. That the Protestant churches in each nation should be encouraged to form a committee representing all the evangelical denominations at work in that nation and all sums not otherwise designated should be sent by the American churches to such committees through the medium of this Commission.

"2. That such committees be requested to submit programs and budgets of their entire work and to specify the part thereof which they propose to raise.

"3. That each of these committees be requested to appoint a finance committee of three representative business men who will receive all sums sent from the United States, make payments in accordance with the approved budget and audit all accounts.

"4. That there should be a permanent commission of the Federal Council on Relations with Religious Bodies in Europe, cooperative with the Commission on Relations with France and Belgium, which in turn should appoint sub-committees to deal with the work in France, Italy, Poland, Czecho-Slovakia, Hungary and such other nations as may later appear necessary.

"5. That all physical relief shall be kept entirely separate from the programs and budgets above mentioned.

"The Committee believes that the sum of approximately one million dollars, in addition to amounts already appropriated by the Protestant denominations in Paris, is the amount which, in its judgment, should be included in the budget for France for this year."

It was also voted at this meeting to send a deputation to visit the churches of Hungary and Transylvania.

The Executive Committee at a meeting on February 20 took action on the following matters:

In response to a request from Mr. Herbert Hoover provision was made to support the proposal for government relief to European countries.

The situation in Hungary and Transylvania was considered and it was voted to secure and send at once to Hungary the sum of $25,000 needed for the payment of the salaries of pastors of Protestant churches in that country.

At a meeting of the Commission on March 31 reports were received from recent visitors to Hungary and Transylvania. The Secretary was instructed to unite with the Serbian Child Welfare Association of America in an invitation to the Bishop of the Serbian Church to visit this country in order to help in securing relief for Serbia.

It was decided to appoint friendly visitors to the churches of Europe, to be made up of denominational representatives, these visitors to be nominated by the Committee on Fraternal Relations and appointed by the Administrative Committee of the Federal Council. At a meeting of the Commission on June 17, arrangements were made whereby the friendly visitors in Europe should cooperate with the Red Cross in bringing back a picture of the situation in Europe and the framing up of a statement that might be used to influence Congress to do what should be done to relieve the situation and to arouse the American people.

Meetings of the various sub-committees on fraternal relations and on physical relief in Europe and the Near East have been held from time to time to deal with practical questions that have arisen and on February 3 a joint conference was held with other bodies, at which the whole question of European relief was fully considered.

The question of the protection of the rights of religious minorities in other nations was brought before the Commission and was referred to a more widely representative conference which has undertaken to deal with this important question.

Friendly Visitors to European Churches

The Administrative Committee of the Council appointed over fifty denominational leaders who were planning to be in Europe on various commissions covering practically every country in Europe to serve as Friendly Visitors to the European churches.

The reception accorded these Friendly Visitors was most cordial. Every assurance on the part of the visiting speakers of America's interest and concern was eagerly received.

Large public meetings were arranged in such centers as London, Paris, Brussels, Torre Pellice, Geneva and Zurich. In each of these cities addresses were given by the Friendly Visitors. By special request the General Secretary of the Federal Council gave at several of the meetings the address on "The American Nation and International Responsibility," which has been widely published in the European press. This message and the addresses by other Friendly Visitors elicited numerous expressions of sympathy and appreciation on the part, not only of church leaders, but of representative men in secular life.

The visitors also attended the preliminary meeting of the Universal Conference of the Church of Christ on Life and Work which was convened by the Federal Council at Geneva and the Conference of the International Committee of the World Alliance for Promoting International Friendship through the Churches at St. Beatenberg to which conferences the visitors were official delegates.

Reports from these Friendly Visitors have been received by the Commission and after consideration of the great need for physical relief in Europe Rev. Arthur J. Brown, Rev. Nehemiah Boynton and Rev. Lauritz Larsen were appointed to represent the Federal Council and the Commission on the European Relief Council, which, under the chairmanship of Mr. Herbert Hoover, is uniting the various relief organizations for an immediate relief campaign, for which an appeal has been issued to the churches.

Following this it is proposed to take up the question of the relief of European church bodies.

In the early part of May, shortly before the departure of the friendly visitors, the following communication was sent to all of the church bodies in Europe by the Committee on Fraternal Relations:

"To Our Sister Churches in Europe:

"You have, I trust, received from the General Secretary of the Federal Council of the Churches of Christ in America the statement sent you regarding the organization, purposes and plans of the Commission on Relations with Religious Bodies in Europe. The evangelical churches of the United States which compose the constituency of the Federal Council are deeply desirous that, in every appropriate manner possible, they should come into both fraternal and practical relationships with our sister churches in Europe. To this end, the Federal Council's Administrative Committee has authorized the delegation of several brethren to serve as commissioners and friendly visitors to you during the coming summer.

"We cordially invite you to send such visitors to us in return. We assure you that they will receive a warm welcome, and that we shall provide the fullest possible opportunity for them to meet with the representatives of our American churches.

"We feel that such an association of our religious bodies would materially contribute to the success of the League of Nations. We deeply regret that up to the present time our own nation has not officially entered into the League. We believe that a large majority of the American people, and especially of the clergy and laity of our churches, are in favor of the League and earnestly hope that the United States will soon become a member of it. Meantime, we feel that Christian men should make all the stronger effort to develop those moral and spiritual associations between the nations which are, after all, the things of highest importance.

"We are confident that we shall find contributions to exchange which will be of service to all our churches and our people. We ardently desire to do everything within our power to establish international justice and good-will and, especially, to heal the wounds of war.

"In seeking these great ends, shall we not take mutual counsel and work in cooperation? We shall highly value your sympathetic response to this message.

"Wishing you grace, mercy and peace, I beg to remain,

"Faithfully yours,

"ARTHUR J. BROWN,
"Chairman, Committee on Fraternal Relations."

One of the new methods of recomposing the world is the presence, in struggling countries, of interested friends. International conventions by the score upon European soil the last year are the witnesses of the widespread interest of humanity in healing the open sore of the world. We are discovering anew the old truth that however efficient in the distressing situation was the Good Samaritan's beast, his purse and his provided couch at the inn, the essential contribution was the presence of the Good Samaritan himself.

The Friendly Visitors are the Good Samaritans in person. They are the exponents of the passion of interest, sympathy and good-will, representing the churches of America, as other gentlemen represent finance, commerce or education. The Friendly Visitors have nothing to sell, however, only something to give. They express the spirit of comradeship and of sympathy, which by their unanimous testimony has been received with grateful appreciation and has afforded abiding inspirations for multitudes travelling along the toilsome way.

The Friendly Visitors are equipped with reciprocal credentials from the Federal Council, authorizing them to appear in a representative capacity. They have visited almost every country from England to the Near East, bearing their messages of Christian and fraternal regard, observing closely the variety of situation presented and sending back to the Federal Council a report of their undertakings and of their conclusions. These reports are valuable as first hand interpretations of the great variety of human situations over the sea and they represent the very valuable addition which our American

churches have made through the Federal Council, in strengthening the bonds of international fraternity through the quickening of those influences which arise from personal acquaintanceship and fellowship. It is an open confession among statesmen that one of the greatest preventatives of the ruptures of war is to be found in accentuating the neighborhood of the world, which means not only increasing official friendships between ambassadors and diplomats, but personal acquaintance between the largest possible companies of men and women in different nations who are bent upon the imperious task of eliminating war from the world. The work of the Friendly Visitors is indeed "bread cast upon the waters," but the immediacy of its influence discloses the grateful appreciation that for its return is not required the patient waiting involved in "after many days."

The Religious Bodies in Europe

A matter of the gravest importance is the situation of many of our sister European churches and the obligation of our American churches to them in their drastic need. It is a confessed fact that the material life of any people, however apparently prosperous, is hastening to decay when the higher life of the nation falters, staggers or actually collapses. Take the churches, the universities, and the arts from any people and you cannot possibly supply the place left vacant by athletic grounds, movie halls, or factories with tall chimneys belching night and day their sooty smoke.

Civilization is doomed if mammon is permitted to lead it on. That the situation is critical in Europe to-day, and that whether an actual recessional in civilization is not imminent, is no academic question. The actual situation of many of the churches of the world is and is to be a determining factor in the answer. As it is to-day, the churches suffer through the physical destructions of the war, through impaired ability to afford their ministry even a meagre livelihood, through the weakening of their membership by death and removal, and through a loss of prestige in many cases due to changes of government. The religious persecutions which are hideously in evidence to-day, sometimes of Roman Catholics, of Presbyterians, of Baptists, but most frequently of Jews, present one of the most revolting exhibits and outrageous infamies of current history. It makes the business of our American churches, unscathed by war, strong in financial resource and influential regarding public opinion, important and imperative with relation to the sister churches in Europe. It is not alone financial aid which is required, but spiritual support powerfully ministered which will assist the rehabilitation of the spiritual influence of all the churches of the Living

God. Much has been done by denominations for denominations, but with all appreciation of such efforts, the inadequacy of merely denominational approach is quite self-evident. The need is for a new stirring of the American religious conscience and for a new devotion of the purposeful strength of our American Christianity and inspiration alike to the quivering needs of sister churches in Europe.

We recommend that this Quadrennial meeting of the Federal Council make adequate expression of its sense of the situation, its indignant protest against religious persecution, and its determination to come to the assistance of our pitiably needy European churches.

Financial

The Commission has undertaken, thus far, no direct work of collecting funds to any very great extent other than the sending of about $35,000 to churches in Hungary and Transylvania and Czecho-Slovakia, all of which came from the Presbyterian Committee. It has, however, undertaken the work of stimulating the American people and the American churches in this great opportunity.

Through the instrumentality of the Commission $1,000 was sent through the American Red Cross to the League of Red Cross Societies for relief of Russian refugees in Switzerland.

Work of the Constituent Bodies in Europe

The work of our constituent denominations in France and Belgium is reported by another Commission.

The bodies doing outstanding work in Europe are the Methodist bodies, the Lutheran and the Baptist.

The Commission is preparing a somewhat complete statement setting forth the work which is being done by American church bodies in Europe.

Friendly Visitors from the European Churches

The following visitors from churches in other nations have been received from time to time by the Administrative Committee, the Executive Committee, or at the sessions of the Council. In some cases these visitors came accredited to the Federal Council, in some cases by arrangements with the Council, and in other instances by the good offices of the Committee on Interchange of Preachers and Speakers Between the Churches of America, Great Britain and France, the National Committee on the Churches and the Moral Aims of the War and the American Mayflower Council.

From Belgium: Rev. and Mme. Henri Anet; Chaplain Pierre Blommaert.

From France: Pastor and Mme. Henri Bach; Chaplain

Daniel Couve; Rev. Charles Merle d'Aubigné; Mlle. Julia Merle d'Aubigné; Chaplain Georges Lauga; Chaplain Victor Monod; Chaplain Albert Leo; Rev. André Monod; General Robert Georges Nivelle.

FROM GREECE: His Grace, Meletios Metaxakis, Archbishop of Athens.

FROM GREAT BRITAIN: Rev. M. E. Aubrey; Principal Alfred E. Garvie; Canon E. A. Burroughs; Rev. R. C. Gillie; Rt. Rev. Charles Gore; Harry N. Holmes; Sir George Adam Smith; Rev. A. Wylie Blue; Rev. Wm. Coote; Rev. Wm. Corkey and Mrs. Corkey; Rev. Louis W. Crooks; Rev. F. E. Harte; Rev. E. Hazelton; Rev. C. Wesley Maguire; Rev. Alexander Ramsey; Rev. James C. Carlisle; Rev. Dugald Macfayden; Harold Spender.

FROM HOLLAND: Rev. J. Irwin Brown; Captain Jan Wilhelm Gunning; Dr. A. J. Barnouw.

FROM HUNGARY: John Pelényi.

FROM ITALY: Chaplain Eli Bertalot; Rev. Ernesto Giampiccoli.

FROM SWITZERLAND: Rev. Emil Brunner; Prof. Eugene Choisy; Rev. Adolf Keller; Professor A. Ruegg.

These visitations have been of the highest value in developing the relationship of the American churches with the churches of other nations.

That the Federal Council of Churches is wise in investing its attention and its influence in accentuating these overseas relationships is, as it seems to us, very patent and unmistakably clear. All the motives, from those which are prudential to those which are imbedded in eternal principles, conspire to insist that our American churches shall face squarely their world duties and privileges in such an hour as this. Not only the strengthening of the vitality of our churches hinges upon our attitudes and activities, but the fortunes of our missionary activities all over the world are most seriously involved. If the American churches adopt the palsied slogan "safety first," giving supreme regard to their own concerns and piously committing the rest of the world to the tender mercies of the ever watchful Father of all, the result will be a religious recessional for the world, of proportions too portentous for contemplation, and for our American churches an ossification of the heart which will mean spiritual petrifaction. But no one accepts this as the determination of our churches. They are rising everywhere in the splendid sacrifice and expression of Christ's royal spirit of neighborliness. They are meeting dark situations with material relief and with the balm of spiritual helpfulness. Various church worlds are becoming better acquainted with one another through the horrors of these last

years and are learning to sing in unison and thank God upon the key,

"Our fears, our hopes, our aims are one
Our comforts and our cares."

To be the avenue of approach in such a spirit and with such concerns and as representing the Christian churches of America, is the business of this commission with relation to the religious bodies of Europe.

NEHEMIAH BOYNTON,
Chairman.

4. Report of the Commission on Relations with France and Belgium

The great war had not been in progress very long before it became evident that our Protestant brethren in France and Belgium were being so grievously crippled by the destruction of their homes and churches, the scattering of their congregations, and the consequent privations of their pastors and teachers, that the Christian people of America should come to their relief. While the Commission on Relations with France and Belgium was not formally organized as a standing department of the Federal Council until May, 1919, considerable effort had been put forth before this. It appears advisable that this report should record the service of the previous Committee on Christian Relief in France and Belgium.

Work Previous to the Organization of the Present Commission

At the Quadrennial Meeting of the Council in 1916, a report was rendered of the preliminary work undertaken and carried on almost entirely through the personal efforts of the General Secretary of the Federal Council, first of all in behalf of the emergency committee of the National Union of Reformed Evangelical Churches of France and later of the American Huguenot Committee.

The Quadrennial Meeting at St. Louis sent its warm greetings to the Protestant bodies of France and Belgium and not long after that, in October, 1917, the French Protestant Federation and the French Protestant War Committee sent as their delegates Chaplains Georges Lauga and Victor Monod, who visited our churches and presented their messages from one end of the country to the other.

As the result of conference with them, a Committee was organized in Paris known as the Comité d'Union Protestante pour les Secours de Guerre en France et en Belgique, which was inclusive of all Protestant bodies and organizations in France.

The written, cabled and spoken messages resulting from this new relationship are recorded in the 1917 Report of the General Secretary and constitute documents of great historic value and significance.

In November, 1917, a conference was held between representatives of the Administrative Committee, the Methodist Episcopal Board of Foreign Missions, the American Huguenot Committee and the McAll Mission, which immediately resulted in the organization in January, 1918, of the United Committee on Christian Service for Relief in France and Belgium to cooperate with the similar body in Paris.

Shortly after this the General Secretary of the Federal Council was invited by the French Protestant Committee and the French and Belgian Governments to visit France and that portion of Belgium occupied at that time by the Belgian army. Upon his return, the Administrative Committee called a conference at Wallace Lodge composed of representatives of all of the American religious agencies having work or related work in France. This conference took the following actions:

"I. That immediate relief be given to the Protestant churches of France and Belgium and that each of the bodies to be represented on the reorganized United Committee be requested to make an appropriation through the Committee for this purpose; and that three hundred thousand dollars be raised in this way to cover the period of the next six months.

"II. That each of the bodies at work, or having related work, in France and Belgium consider action in regard to:

1. Requesting the denomination, in addition to its own work or related work in France and Belgium, to make provision to help support in general the work of the churches of France and Belgium.
2. The securing of constant financial assistance to its own work or related body in France and Belgium.
3. The strengthening and developing of its own work or related body in France and Belgium.
4. The securing in this procedure of the fullest consultation and cooperation with the various other bodies having work in France, and also, to the fullest possible extent with the United Committee.

"III. That the various denominations represented be requested to make provision for the ordering and securing of copies of the Handbook to distribute to their pastors, to the end that all the local churches may be fully informed of the work and its magnitude.

"IV. That each denomination at work, or having related work, in France, be requested to appoint officially at least two representatives to serve on the General Committee of the United Committee, one of whom shall be appointed to serve on the Executive Committee.

"V. That the United Committee be asked to approach the other evangelical bodies not officially represented at this conference to take action similar to that involved in the above recommendation.

"VI. That the question of including work in Italy, Russia and other countries in addition to the present work in France and Belgium be taken under consideration after the fullest consultation with the religious bodies having interests in such countries.

"VII. That the United Committee be requested to appoint a strong representative sub-committee to consult with the American Red Cross regarding the relief of French and Belgian Protestants.

"VIII. That the United Committee consider the advisability of arranging for a large delegated conference representative of the evangelical churches in order to set the whole program for France and Belgium before the American churches as a whole."

These relationships were largely facilitated by the visits of Chaplain Daniel Couve and Chaplain Albert Leo of France and Rev. Henri Anet and Mme. Anet, and Chaplain Pierre Blommaert of Belgium. Rev. Frank Mason North, Rev. James H. Franklin and Rev. Charles J. Smith represented the Com-

mittee in their visits to France, and thus, through these personal relationships, the work was developed.

The United Committee pursued an effective work under the Chairmanship of the General Secretary of the Federal Council during 1918 and the early part of 1919. Many important procedures now carried on by the Commission were initiated by the previous Committee. The Committee on Relations between Theological Seminaries of the two countries was appointed. The Sanitorium Admiral Gaspard de Coligny, through the generous assistance of Mr. Paul G. McIntire, a member of the Committee, was instituted. Through the service of Mrs. Louise Seymour Houghton, the "Handbook of French and Belgian Protestantism" was published, as well as a volume regarding the visits of Chaplains Lauga and Monod, entitled: "The Churches of Christ in America and France."

Organization of the Commission

This work, undertaken in a more or less voluntary way, through the initiative of the General Secretary and with the stimulation of the other personal relationships which had been formed, soon enlisted the deepening interest of the denominational bodies as such. It, therefore, seemed wise to discontinue this work in the previous form and to organize a Commission on Relations with France and Belgium which should more officially include the denominational bodies. This was done with the approval of the Administrative Committee in May, 1919. The Executive Committee, known as the Committee on Work, consists of duly appointed official representatives of the following denominational bodies charged with work in relation to these two nations, to which has been added the American Bible Society:

American Baptist Foreign Mission Society.

National Lutheran Council.

Board of Foreign Missions of the Methodist Episcopal Church.

Board of Missions, Methodist Episcopal Church, South.

Permanent Committee on French and Belgian Relief of the Presbyterian Church in the U. S. (South).

The General Assembly's Committee to Administer the Fund for the Aid of Protestant Churches in Europe (Presbyterian Church in the U. S. A.).

The Committee of the United Presbyterian Church on Work in France and Belgium.

Reformed Church in America.

The National Service Commission of the Reformed Church in the U. S.

The other Evangelical denominations have, however, been invited to participate in this common work and cooperative relations are maintained with the American McAll Association and the United Society of Christian Endeavor.

Inquiry Into the Situation and Its Needs

In addition to the visitation by representatives of the previous Committee, the Chairman and General Secretary visited France and Belgium in 1919 and rendered full reports to the Executive Committee last December. Many important matters were considered and agreed upon with the Committee in Paris, including the project for a common Protestant building in that city. In this connection it should be noted that the Committee of the Methodist Episcopal Church, South, has arranged for a general Protestant headquarters in Brussels in association with the two Protestant bodies in Belgium. The French Protestant Assembly in Lyons, in 1919, was attended by Bishop William F. Anderson and Rev. Henry A. Atkinson as representatives of the Federal Council. Various special matters of importance have been taken up, including the completion of the Admiral Gaspard de Coligny Sanitorium in the south of France.

During the past year Mlle. J. Merle d'Aubigné visited our churches and important groups of people in the interests of the Godmothers' Union, which takes care of the children of Protestant pastors, and Rev. Charles Merle d'Aubigné made a visit, particularly in the interest of the work of the Reformed Churches.

At the Baltimore meeting of the Executive Committee last December, we had the pleasure of officially receiving M. and Mme. Henri Bach of the French Lutheran Church and Mlle. d'Aubigné.

It is interesting to report that plans have been perfected whereby the nurses of this country are raising a special fund for the Training School in connection with the Hospital at Bordeaux.

The Committee on Theological Seminaries has proposed to a similar committee, recently appointed, representing the theological seminaries in France, an important program of interchange of literature, professors and students, and the introduction of courses in French Protestant history into our own seminaries and of American Protestant church history into the seminaries of France.

The Work of the Cooperating Denominations

Two of our constituent bodies, the Methodist Episcopal Church and the Methodist Episcopal Church, South, in addition to their common work in cooperation with this Commission, are carrying on direct work in these nations. The Lutheran Church is also rendering direct aid and the Baptist Churches have undertaken some special work in behalf of the Baptist Churches in France.

The following is a statement of the work undertaken by these bodies:

"The Methodist Episcopal Church, which installed churches in France in 1906, has large and important plans, including the physical and social reconstruction of certain areas, with the approval of the French Government, and the development of its churches and social and philanthropic institutions. It conducts four orphanages, and is at work in the Savoy, at Chateau Thierry, and, among other cities, in Grenoble, Lyons, Toulon, Marseilles, Cannes and Strasbourg.

"The Methodist Episcopal Church, South, is confining its work to Belgium and has already purchased beautiful property in Brussels for an orphanage, has opened a general Protestant building in Brussels and a relief station at Ypres and is pursuing a vigorous work in cooperation with the other Protestant bodies in Belgium.

"The National Lutheran Council is also assisting the Lutheran churches of France directly, the plans including the development of theological education, a students' hostel in Paris, expansion of home mission work, religious publications, a high school or college and the possibility of establishing an American Lutheran church in Paris."

The American McAll Association is continuing in a still more effective way the splendid work which it has been doing for so many years and the American Bible Society is giving its help, in cooperation with the Commission, to the Bible Societies in France and Belgium.

We do not need in this report to go fully into this interesting story of American participation in evangelical work in France and Belgium because it has been set forth so fully in the "Handbook of French and Belgian Protestantism," and in the pamphlet entitled "Reconstruction Plans for the Year 1920."

The Proposals of the Commission

In the early part of this year Mr. William Sloane Coffin, Chairman of the Committee on Plans and Budget, visited Paris at the request of the Committee on Work and spent several weeks there. Mr. Coffin presented the following report of the Committee on Plans and Budget, which has been referred to the constituent bodies of the Commission:

> After most careful study, the Comité d'union Protestante pour les Secours de Guerre en France et en Belgique voted unanimously to recommend to the Commission on Relations with France and Belgium the following budget as representing the most urgent need for which American churches might provide by sending the sum of $500,000.00 during the year 1920, assuming that the rate of exchange remains approximately as at the present time:
>
> (1) RECONSTRUCTION
>
> About 130 churches and parish houses were ruined by fire, bombard-

ment, pillage and wanton destruction. The following churches are to be restored or entirely rebuilt this year. The amounts specified are required to supplement subscriptions already received or locally guaranteed.

Rheims	$75,000.00
St. Quentin	25,000.00
Cambrai	25,000.00
Arras	15,000.00
Compiègne	15,000.00
Verdun	15,000.00
Hargicourt	10,000.00
Henin Lietard	10,000.00

A church, a parish house or a parsonage is a most fitting memorial to an American soldier slain on the battlefields of France.

Total amount required for 1920.....$200,000.00

(2) NEW WORK IN THE DEVASTATED AREA

Where the present population does not justify the immediate erection of a church, it is planned to found community centers in neighboring villages, grouped under the supervision of one of the local pastors. Two women, an efficient visitor and a trained worker placed in charge of these centers, by rendering real Christian service, would develop the nucleus of a future church. In fact the number of available pastors at the present time makes it impossible to extend the work in any other way.

A community center, or the payment of the salary of $500.00 per annum of a district nurse for a period of three years, would be a most welcome individual gift.

Total amount required for the year 1920.....$50,000.00

(3) FOREIGN MISSIONS

All the Allies must share the responsibility for bringing thousands of black and yellow men from the French colonies in Africa, Asia and the islands of the sea to the battlefields of the great war. While in Christian Europe, they learned the vices of civilization and how to murder more rapidly and make the deadliest weapons. The least we can do is to bring to their families in the French colonies the best of Christian civilization.

The German missionaries in the Kameroun are being replaced by the French. The Paris Society is preparing about twenty new missionaries, for the most part young soldiers and officers who have just come back from the army. It prepares them with the full confidence that God, who has called the men, will also give the necessary resources to send them into the field.

The Paris Evangelical Missionary Society is practically the only French missionary society in foreign lands. It is interdenominational and unites in one missionary effort the two sections of the Reformed Church, the Union of Free Churches, the Evangelical Lutheran Church and some of the Wesleyan Methodist and Baptist Churches. The Society works in seven mission fields; five in Africa—Basutoland (South Africa), Barotsiland (Upper Zambeze), Senegal and Congo (West Africa), and Madagascar; and two in the South Seas (Tahiti and Society Islands—New Caledonia and Loyalty Islands).

The fact that the American losses were relatively small is due in large measure to the use made of black troops rather than American in such battles as St. Gobain Forest and the Chemin des Dames.

A fitting thank offering, therefore, for the safe return of an American soldier is the erection of a mission station or the payment of the salary of a missionary in a French colony.

Amount required for 1920.....$75,000.00

(4) EDUCATION

The loss during the war of so many religious leaders and promising students and the requirements in personnel of the enlarged plan for the future necessitate the development as rapidly as possible of an adequate force of men and women to supply efficient leadership in all branches of Christian work. To this end all the Protestant organizations have united in organizing training schools in Paris, which give promise of great usefulness in meeting the need. These, and the theological seminaries as well, require temporary assistance in the present economic crisis.

A large proportion of the Protestant population and, therefore, of all the ministers, live in rural districts where the children can only find primary education up to the age of twelve. There is, therefore, a great need for a few well-equipped endowed high schools where pastors' children and others can obtain the best education. This need may also be met by erecting dormitories near the best existing schools and colleges, so that Protestant students can live economically and receive religious education and training for Christian service along with their other studies.

The amount required for an adequate program is far in excess of what is possible to include in this budget.

Minimum requirement for 1920.....$40,000.00

(5) TEMPORARY AID TO DESTITUTE FAMILIES

The Comité d'Entr'aide and La Force are the two great organizations which render temporary relief to Protestant families rendered homeless and helpless by the war. A very large proportion of their funds, amounting to several million francs, has come from the French themselves. Within a year the need of such relief will greatly diminish, but a certain amount must be added to the funds to carry these two organizations through the present year.

Amount specified for 1920.....$25,000.00

(6) PROTESTANT ADMINISTRATIVE HEADQUARTERS IN PARIS

It is possible to purchase a fifty-room hotel on the Rue de la Victoire, within a block of the present offices of the Protestant committee, and the adjoining building running through the Rue Lafayette, one of the principal business streets of Paris. This building would house all the committees and the offices of the principal societies. The building on Rue Lafayette is now rented to business firms. It is planned to pay for this building with the invested funds of some of the French societies and to leave the present tenants until the Protestant organizations require more space than is afforded by the building on the Rue de la Victoire.

Amount required from America.....$75,000.00

(7) INTELLECTUAL CENTER AND LECTURE HALL IN PARIS

It is important to have a lecture hall on the left bank of the Seine, which is the center of the student population. M. Doumergue, the leader of the work known as Foi et Vie, has found a building which

can be made available at once for such purposes. The total cost will be approximately $50,000.00, of which M. Doumergue has in sight more than half from French channels.

Amount required from America.....$20,000.00

(8) BELGIAN CHURCHES

It is hoped that the Southern Methodist Church will generously assist the churches in Belgium. It has been thought advisable to specify a certain amount for emergency use, in case the amount available this year is not sufficient for the entire program.

Amount required in 1920.....$15,000.00

Total amount of budget.....$500,000.00

It is essential that this sum of $500,000.00, or a very large part of it, be sent at once in order that the French committee may have positive assurance that the money is available and the work may be pushed. So many promises have come from America which have not been fulfilled that they are naturally somewhat skeptical.

American Aid Rendered Up to Date

The total amount sent to France and Belgium from 1915 to November 12, 1920, is $929,165.37.

This amount has been contributed as follows:

1915 to January 1, 1918 entirely from individual subscriptions			$346,351.26
January 1, 1918 to November 12, 1920:			
From denominational bodies:			
Presbyterian, U. S. A.	$128,000.00		
Methodist Episcopal	125,000.00		
Baptist	68,325.73		
Reformed, U. S.	62,891.29		
Lutheran	50,000.00		
United Presbyterian	28,631.23		
Presbyterian, U. S.	25,495.17		
Methodist Episcopal, South.	25,000.00		
Disciples of Christ	2,478.45		
Reformed in America	150.00		
African Methodist Episcopal	50.00	$516,021.87	
From individuals		66,792.24	582,814.11
Total			$929,165.37

The following is a statement of the amounts which have been sent or expended during the past quadrennium, in addition to the above, by the following bodies:

Methodist Episcopal Church	$661,000.00
American McAll Association	420,940.86
Methodist Episcopal Church, South	232,000.00
National Lutheran Council	134,736.25
Northern Baptist Convention	99,666.63
American Bible Society	8,435.63
Total	$1,556,779.37

It is hoped that considerable additional amounts may be available before January 1, 1921.

It is the policy of the Commission to secure these funds in the main through its constituent bodies, but it has also been deemed advisable that the Commission should make direct approaches to individuals for substantial contributions. The Chairman of the Committee on Plans and Budget has already secured one individual pledge of $50,000 for one item of the budget and it is hoped that other men and women of means may be likewise moved. The building of the church at St. Quentin has been in considerable measure provided for by Mrs. H. Roswell Bates and Warner M. Van Norden.

The Work in France

Let it not be thought that our brethren in France and Belgium are inclined to rest too heavily upon us. They have begun their work of reconstruction with amazing courage. They are doing their part. It is indeed interesting to call attention to the fact that the first building of a public nature to be re-erected in the devastated Aisne section is the Protestant temple at St. Quentin, whose cornerstone was laid on July 18, by the Mayor of St. Quentin and the General Secretary of the Federal Council. In this city, which was almost entirely destroyed and whose inhabitants are now living in improvised dwellings, over one thousand of the Protestant membership of two thousand have returned.

The work undertaken can go on rapidly—just as fast as we can furnish our quota of what is needed. It is to be regretted that the cooperating denominational bodies do not appear able to meet the above requirements for 1920.

The Spirit and Purpose of this Work

During the early part of 1919 there appeared in the public press, and more especially in certain Roman Catholic journals, protests against the proposal of the Federal Council and its constituent bodies to help the churches of France and Belgium. Happily, these claims did not meet public approval and, indeed, have been openly disapproved by prominent men and women in France who themselves are Roman Catholics. The Commission felt that it was important, however, to make a frank and open statement of its plans, which it did in the following words:

> The Protestant Churches of France and Belgium have had much in common with the Churches of America, in origin, history, faith and sentiment. The Huguenots of France, largely through earlier persecution, have been distinguished among the planters of Protestant Religion in both Europe and America and in other parts of the world.
>
> These Churches in France and Belgium, in addition to this kinship in origin and heritage, are related still more intimately by historical ties and by forms of faith and order, with the Presbyterians, Reformed, Lutheran, Baptist and Methodist Episcopal Churches in America.

These relations and sympathies have normally and naturally deepened as we have witnessed the brave sacrifices of these fellow-Christians and still more as we have in some measure entered into their suffering. It was in the ordinary course of nature that they should, in 1915, in their dire need, look across the sea to their brothers and sisters in faith for financial and moral support. Consequently, messengers have passed back and forth from the Churches of one country to another, we have received their messengers with sympathy and have made response to the needs they set forth to us, though in a measure which has been thus far all too meagre.

The Protestant Churches of France and Belgium now face the great tasks and opportunities of reconstruction. They do it with diminished ranks and resources, but with the same courage and resolution that they displayed in maintaining their life and in giving heart and soul to their nation during the war.

A great portion of the people of France have no personal relations with religious institutions. It is not that they are irreligious. They have borne witness to their splendid ideals during these five momentous years. But, whatever may be the cause or causes, organized religion as ecclesiastically constituted has failed to reach them. To these millions of unattached men and women the Protestant Faith of France is making its appeal. For them it has a message—a message which the Protestant Churches of France have a right to speak, and an appeal which the people of France have a right to hear, if they choose to listen to it.

Our brethren across the sea, however, while their faith and spiritual power have been deepened, are depleted in their personal and physical resources; their Churches are destroyed, their institutions are impaired, and their workers have been laid low on the field of conflict. The Protestant Churches of America have here a great obligation and opportunity which to ignore would be a sin against humanity and against God. These needs are, first of all, the rebuilding and strengthening of Churches, Manses, Hospitals and institutions of Christian teaching. But they are more than this, they include the great task of social reconstruction.

In this service, with a view of strengthening and supplementing the forces already in those countries, the American denominations having work or related work in France and Belgium propose to participate; namely, the Presbyterian, Reformed, Lutheran, Methodist Episcopal, and Baptist, with such other denominations as may desire to unite in this duty and privilege.

In order that this great ecumenical undertaking may be broadly Christian, the Federal Council has appointed a "Commission on Relations with France and Belgium" in which all participating denominations may have a common interest, work in consultation and cooperation, and insure results effective to the highest degree.

This Commission seeks no controversy, enters no debate, regarding other forms of religion in these nations. Their people will choose for themselves the expressions of their religious faith. The Commission and its constituent denominations enter upon their task, not destructively, but frankly, openly and constructively.

In neither France nor Belgium has the state decreed forms or institutions of religion for the people, and the religious faith of men and women is not to be determined by numerical proportions or by majority vote.

In these nations the Church of Rome has a large body of faithful and devout adherents, whose devotion we respect and whose good works we esteem. We view with cheerful good-will the efforts of Churches of that faith in America which seek to do for their brethren

and sisters what we do for ours. They too will make their religious appeal to the great multitude in France who are without the Church. We do not assume to determine the course which such churches shall take, nor do we on the other hand admit the validity of their objection to our own cooperation with our spiritual brethren of France and Belgium.

Religion is not to be determined by national or political boundaries. It is a matter between each individual soul and God. The nation most truly and deeply religious is not the nation in which forms and faith are determined and selected for the people, but in which each soul, in the inviolable solitude of personality, is brought face to face with the divine reality.

In this spirit of good-will towards all good men and all good works and institutions, the Protestant Evangelical Churches of America desire to do their part in the moral, social and religious reconstruction of these countries, which, by their devotion to ideals and by the valor of their spirits, have saved us from the greatest moral and spiritual disaster that ever threatened the civilized world.

Owing to causes which we need not discuss, the Commission has been greatly embarrassed by the fact that money that our French brethren needed most urgently and promptly has not been secured in anything like the amounts that were contemplated. That which has been raised has been chiefly due to the indefatigable labors of the Chairman of the Committee on Plans and Budget, Mr. William Sloane Coffin, who not only made a trip to France for the special purpose of conferring with the leaders of the Protestant churches, but made earnest personal efforts on his return to secure gifts.

It is unthinkable, however, that the churches of America are going to leave their French and Belgian brethren in their present plight. Nearly all their ruined church buildings are still in ruins. Many of their congregations are still scattered and not one of their pastors and teachers is receiving adequate support. It is most urgent that the denominational committees should take up the matter at once.

The itemized statement of needs has been carefully prepared by Mr. Coffin and Secretary Macfarland and has been furnished to the several denominational bodies.

Four vital considerations should be borne in mind:

First, the aid that we should give to the Protestant Churches of France and Belgium is not a charity but a duty. The disaster that overtook them came as the result of a World War in which America was one of the participating nations. The fact that the fighting was done on their soil instead of on ours should not lead us to feel that the work of rehabilitation is their sole responsibility. Rather should we feel that our responsibility for aiding them is all the greater.

Second, it is absolutely indispensable, not only to the reconstruction of Europe, but to the moral and spiritual conditions of the world, that the Protestant churches of France and Belgium should be made strong and vigorous. It has become

trite to us that this is the time of moral loosening all over the world and particularly in Europe. There has never been a time when the type of Christianity for which Protestantism stands was more urgently needed in France and the Protestant churches of America simply cannot afford to let those churches go to pieces.

Third, in order that the American churches may do this work most effectively and avoid overlapping, confusion and unwise use of money, it is highly desirable that the interdenominational character of our aid should be maintained. To this end the Commission, which is largely composed of representatives of the several denominational bodies, is making an earnest effort to handle the problem unitedly and comprehensively while at the same time keeping in such relations with the denominational bodies that their legitimate interests will be served.

Fourth, the Commission also deems it vital that we should recognize in full measure the autonomy of the French and Belgian churches, that we should freely and fully consult with them and that we should respect their judgment in the questions that are constantly arising. It is their countries that we are aiding and our attitude toward them should be that of churches who are extending a helping hand to their sister churches in a time of special need.

The Protestant churches of these countries are not new; they have a long and honorable history; they have struggled hard against tremendous disaster. They have known what it is to suffer bitter persecution. Their membership is intelligent, devoted and capable. There is large hope for the cause of Christ if they can be given that assistance in rehabilitating themselves after the frightful catastrophe of the World War which for the time engulfed them.

ARTHUR J. BROWN,
Chairman.

THE CHURCHES UNITED IN SERVICE TO THE COMMUNITY

(Report of the Commission on Interchurch Federations)

The progress of the church federation movement during the past quadrennium of the Federal Council is best indicated by the increase in the number of secretaries employed by Councils and Federations of Churches. Four years ago there were twelve such secretaries. Today more than sixty are employed in city and state organizations.

The chief task of the Commission on Interchurch Federations has been to awaken an interest in the coöperation of the churches, especially in the largest cities; carry on a careful campaign of education; aid the local leaders by personal visit, correspondence, and literature; help to form an organization best adapted to meet local needs and conditions; secure funds to maintain the local office and secretary; help secure the secretary and inaugurate a program of work.

The amount of time given to the different cities by the Secretary of the Commission has varied from two or three brief visits to intensive campaigns extending over a number of weeks.

Two Notable Conventions

During the last quadrennium this Commission has held two notable conventions. The first was held at Pittsburgh, Pa., October 1-4, 1917. The purposes of this congress were as follows:

I. To recognize the increasing need of coöperation, felt in all communities and denominations.

II. To assemble the evidence that this coöperation is actually taking place, either with or without promotive or directive effort. Throughout the land ministers are meeting together and Christians are praying and working together. Thirty-one cities now have federations of churches with salaried executives. A new function has been created in the service of paid secretaries of local federations.

III. To interpret the relation of the spirit of coöperation to the outstanding activities of the churches locally and for the advancement of the kingdom of God throughout the world.

IV. To consider seriously the opportunities and the duties which compel coöperation and the deepening of the spirit of oneness in the tremendous emergency created by the war. The necessity for the union of all Christian energies, though it was felt in the vision of the normal tasks of the churches before the war, has been acutely emphasized by the colossal struggle in which we are now engaged.

V. To assemble, digest, and put into accessible form for use everywhere, a record of the experiences of those who have been engaged in coöperative work in their several communities.

Eight commissions were appointed to prepare reports on the

most important phases of coöperative chuch work. Over five hundred delegates came from one hundred and thirty-four communities representing thirty-one communions.

The reports presented by the Commissions were discussed by the delegates. After revision they were published in the volume entitled "The Manual of Interchurch Work." Over three thousand copies of this manual were sold.

Recognizing that great progress has been made in the development of this movement during three years, the Commission deemed it advisable to hold another Convention in 1920. Commissions were appointed to report upon the following themes:

I. Principles and Methods of Organization
II. Survey, Program and Comity
III. Evangelism
IV. Social Service
V. Religious Education
VI. Missions
VII. International Justice and Good-will
VIII. Religious Publicity
IX. Securing and Training Executive Secretaries

The Commissions reported at "The Church and Community Convention" held at Cleveland, Ohio, June 1-3, under the joint auspices of the Commission and the Association of Federation Executive Secretaries. Nearly four hundred delegates attended this convention from all parts of the country. They represented all leading denominational and interdenominational bodies. Notable addresses were given by Rev. M. Ashby Jones, Dr. Robert E. Speer, Col. Raymond Robins, Rev. Harry E. Fosdick, Principal Alfred E. Garvie, Rev. Clarence A. Barbour.

This second convention rendered a most unique service because of the time in which it was held. Many who are eager for closer fellowship of the churches had been keenly disappointed over the outcome of the Interchurch World Movement. From this Convention there went to all the country the ringing message contained in the address by Dr. Robert E. Speer. It was the keynote of the Convention. "The Coöperative Movement is Absolutely Undefeatable."

The Literature of the Movement

After careful revision by the Convention, the reports of the Commissions and two of the addresses were published in the volume entitled "Community Programs for Coöperating Churches." This is the text book for councils and federations of churches. The suggestions in the reports are valuable for any community having two or more churches.

Aside from the production of the above named text books, the Commission has issued literature that has been of great service. The most valuable leaflet has been entitled "Short Stories of Social, Civil and Religious Community Service."

The present issue contains eighteen short stories written by the secretaries in as many cities, thus giving a picture of the range of activities of a city federation.

The Commission has been very generously supplied with the programs, pronouncements and annual reports of various councils and federations. These publications have made it possible to present an unanswerable argument for the movement. Increasingly this will be the case.

The Association of Secretaries

A very strong factor in the coöperative movement is the Association of Federation Executive Secretaries, with a membership of more than sixty. The annual meetings of the Association are looked forward to with great interst. They continue for two or three days. The time is devoted to the discussion of the problems of the councils of churches. So important have these meetings become that plans are now being made to have the next conference in some theological seminary near New York City, devoting ten days to the study of these problems. It promises to be a great aid not only to the experienced secretaries, but also to the securing and training of new secretaries.

As local autonomy is a fundamental principle in each organization, there being no organic relation of local, state or national councils to one another, this voluntary association of secretaries makes possible the exchange of experiences, the standardizing of programs while preserving the greatest liberty of action for each council or federation.

The Commission

The personnel of the Commission on Interchurch Federations now increases this sense of fellowship establishing a connection with the communities most intersted. The city and state organizations have nominated from each some representative who has been appointed to the Commission by the President of the Federal Council. This plan has met with favor as it makes the contact with the field more direct and brings to the support of the work of the Commission those who are truly interested.

From the first, this Commission has followed the policy of securing necessary funds before attempting to work. It has not been an easy task. The policy has limited the range of activities but has compelled the doings of the things most needed to be done. All the funds have been secured from individuals. The average annual expenditures have been about $15,000.

For the future a larger sum must be secured or this department of work will fail to meet one of the greatest responsibilities that rest upon the Federal Council. During the last

two years splendid seed has been sown. Great hopes have been raised. The Cleveland Convention made it very clear that many of these hopes are being realized in the cities where the churches are mobilized and where there is constant executive direction. Surely the day is at hand when the great religious bodies should make adequate provision to meet this situation instead of leaving the whole burden to a small group of individuals.

Future Development

The development in the future will be more rapid for the following reasons:

1. The permanence of the councils and federations of churches which have been established.
2. The practical programs of coöperative effort which are now made available for all by the publishing of the volume entitled "Community Programs for Coöperating Churches."
3. The removal of clergymen from cities having federations to unorganized cities where they initiate a movement to perfect an organization.
4. The influence of the organized cities upon surrounding communities. The increase in the number of employed secretaries gives the Church a strong group of trained men and women to assist interested cities.
5. The increase in the number of secretaries of the Federal Council whose visits arouse an interest and whose advice is sought.
6. The increase in the staff of the Commission to meet the large opportunities and responsibilities. This will make it possible to give the direction to the above promoting forces.

A Council or Federation of Churches is an organization which must grow. This movement is now so firmly established that this growth will be rapid or slow in proportion to the assistance which can be rendered by the Federal Council.

The last quadrennium has furnished abundant evidence of what can be done. The next should witness the extension of the program to every part of the country.

This report makes clear one great fact. The federation principle is established in most of the cities in the United States. The development has been gradual and the foundations laid are solid. It is no longer a question of whether the churches will coördinate their forces, it is only a question of when. The time comes in each city when three or four determined leaders thoughtfully and earnestly undertake to inform the churches about what is being done. A score of cities can be named in which the determination of one layman or clergyman has resulted in the organiaztion of the churches and the securing of adequate funds to make coöperation effective.

The unorganized cities are awaiting just such leadership.

One of the great gains to the Church from the work of this Commission is the increasing ability of the churches of the community to do important work as churches. For years the churches have been the forces and the resources to all sorts of

organizations serving the community. It has been a splendid contribution. The organizations have thus gained great favor and influence and at the time the general public feels that the churches have been ineffective. This is being changed where the churches are mobilized for united service for the community. This will give to the Church the respect, the admiration, the love, the devotion it must secure if it is to enlist in larger numbers those who are concerned about the welfare of the community. Upon this more than upon any other one thing depends the Christianizing of our cities.

In order that the strength of the federation movement may be fully realized this report includes the publication of the roster of cities having employed secretaries. The present vacancies are temporary. Only the cities having a well established office are named.

EMPLOYED EXECUTIVE SECRETARIES OF CITY, COUNTY AND STATE FEDERATIONS

Local Federations

California	Sacramento	Mrs. J. L. Harbaugh, 208 Y. M. C. A. Bldg.
	San Francisco	Rev. A. H. Briggs, 3 City Hall Av.
	San Francisco Bay	Federation, 3 City Hall Av.
	Los Angeles	Rev. S. T. Montgomery, 435 Van Nuys Bldg.
		**Miss Clara Homer, 435 Van Nuys Bldg.
Connecticut	Bridgeport	Rev. G. Herbert Elkins, 308-310 Professional Bldg.
	Hartford	Rev. Morris E. Alling, 27 Lewis St.
Dist. of Columbia.	Washington	Rev. Lucius C. Clark, 300-301 Bond Bldg., 14th & N. Y. Av.
Georgia	Atlanta	James Morton, Y. M. C. A.
Illinois	Chicago	Walter Raycroft Mee, Sec., 19 South La Salle St.
		John Leslie Lobingier, Director Religious Education
		Mrs. George McCown Mathes, Pres. Woman's Dept.
		John L. Horsley, Pres. Young People's Dept.
		Emerson O. Bradshaw. Gen. Secy. Com. on Public Institutions.
Indiana	Indianapolis	Rev. Charles H. Winder, Y. M. C. A. Bldg.
Kansas	Wichita	Rev. Ross W. Sanderson, Y. M. C. A. Bldg.
Kentucky	Louisville	Churchmen's Federation, 401 Norton Bldg.
		Robert L. Cave, Associate Sec.
Maine	Portland	**Miss Rachel F. Metcalf, Y.M. C. A. Bldg.
Maryland	Baltimore	Rev. L. W. McCreary, 1531 Munsey Bldg.

** Office Secretary.

MASSACHUSETTS	Boston	Rev. Doremus Scudder, 6 Beacon St., Room 426.
	Worcester	Frederick M. Cutler, 402 Rogers Block, 5 Pleasant St.
		Miss Harriet B. Sargent, Social Secretary
MICHIGAN	Detroit	Rev. Morton C. Pearson, Y. M. C. A. Bldg.
		Rev. Edward R. Bartlett, Supt. Religious Education.
		Rev. Wm. H. Hoffman, Hospital Pastor
		Rev. H. C. Robinson, Municipal Court Probation Worker
		Miss Dolly Milne, Juvenile Court Worker
MINNESOTA	Duluth	W. L. Smithies, Y.M.C.A. Bldg.
	St. Paul	Rev. Clair E. Ames, Acting Exec. Sec., 508 Schiffman Bldg.
MISSOURI	St. Louis	Rev. Arthur H. Armstrong, Federal Reserve Bank Bldg.
		Rev. Howard Billman, Associate Sec.
		Rev. C. P. Kirkendoll, Industrial Sec.
		Rev. A. C. Ernst, 204 E. Lockwood Ave., Webster Groves, Police Court Worker
		Samuel T. Larkin, Publicity Secretary
NEBRASKA	Lincoln	M. M. Wolff (Y), Y. M. C. A. Bldg.
NEW JERSEY	Moorestown	Mrs. Margaret T. Chickering, Moorestown, N. J.
	Newark	Rev. J. R. Wood, Room 409, Ordway Bldg., 207 Market St.
NEW YORK	Buffalo	Rev. C. McLeod Smith, Franklin and Mohawk Sts.
		Rev. Lewis G. Rogers, Associate Sec.
	New York City	Rev. Wm. B. Millar, 1 Madison Ave.
	Rochester	Rev. Orlo J. Price, 423 Cutler Bldg.
OHIO	Columbus	Rev. J. J. Tisdall, Y. M. C. A. Bldg.
	Dayton	Rev. Irvin E. Deer, 408-409 Dayton Sav. & Trust Bldg.
	Cincinnati	Rev. Henry Pearce Atkins, 516 Union Cen. Bldg.
	Cleveland	Rev. E. R. Wright, 801 Hippodrome Bldg.
	Toledo	Federation of Churches, 423 Nicholas Bldg.
	Youngstown	*Rev. J. E. Priestley (S), Y.M. C. A. Bldg.
	Akron	Rev. F. G. Behner, 713 Second National Bank Bldg.
OREGON	Portland	Rev. Ralph C. McAfee, 420 Platt Bldg.

* Indicates that secretary serves in a twofold capacity: (P) Pastor, (Y) Secretary Y. M. C. A., (S) Secretary S. S. Association.

Pennsylvania	Erie	Hermon Eldredge, Y. M. C. A. Bldg.
	Allentown	*Rev. H. C. Lilly (Y), Y. M. C. A. Bldg.
	Philadelphia	Rev. E. A. E. Palmquist, 1420 Chestnut St.
	Pittsburgh	Rev. Charles R. Zahniser, 245 Fourth Av.
	Harrisburg	*Rev. Harvey Klaer (P), 202 North Third St.
Tennessee	Chattanooga	Rev. H. H. Pitzer, 202 First Nat'l Bank Bldg.
Virginia	Norfolk	Rev. James A. Crain, Y. M. C. A. Bldg.
Washington	Seattle	Rev. H. I. Chatterton, Burke Bldg., Second & Marion Sts.
Wisconsin	Milwaukee	*Rev. Sam'l M. MacNeill (P), Wauwatosa

State Federations

California	Los Angeles	Rev. J. C. Pinkerton, 428 Van Nuys Bldg.
Connecticut	Hartford	Rev. Morris E. Alling, 27 Pearl St.
Indiana	Indianapolis	Rev. Edgar L. Williams, Y. M. C. A. Bldg.
Massachusetts	Boston	Rev. E. T. Root, 6 Beacon St.
Ohio	Columbus	Rev. B. F. Lamb, Survey Supervisor and Secretary 408 Gasco Bldg. Rev. A. B. Eby, Asst. Survey Supervisor
Pennsylvania	Chambersburg	*Rev. Wm. L. Mudge (P), 267 North Main St.

County Federations

Indiana	Wayne County	*Rev. R. W. Stokes (P), 20 So. 14th St., Richmond, Ind.
Ohio	Lorain County	Rev. Herbert D. Rugg, Y. M. C. A., Elyria, Ohio

During the last three years the Commission has received requests for literature from Brisbane, Melbourne and Sydney, Australia. This in large measure resulted from the visit of Mr. William A. Gillanders to this country. The Commission appreciates the privilege of interchange of literature with the Federations in these cities. Also with the Federation in Montreal, Canada, and Tientsin, China.

Federations Without Secretaries

The above list of Federations and Councils of Churches includes only the organizations having well established offices. Besides these there are many cities in which the churches

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have similar Federations depending upon volunteer executive leadership. While a partial list of such cities is kept by the Commission, it is not published, as the changes of officers cause confusion.

It has been encouraging to note the evolution of some of these federations. The successful performance of one task has lead to efforts in other lines. A program has been adopted and part time of a pastor or Y. M. C. A. secretary secured. Then came the employment of the full-time secretary.

Certain phases of the program of a large federation can be carried out in a community that does not have more than two churches, no city having two or more churches can meet the religious needs without some type of interchurch organization. The Commission desires in coming years to render a more definite service to all such communities.

Recommendations

Following the suggestion made by the committee on observation and recommendations at the Cleveland Convention, a committee was appointed to advise with the Commission on certain aspects of the work. This committee consists of the following gentlemen:

E. L. Shuey, Chairman, Rev. Charles R. Zahniser, Rev. Samuel Tyler, W. S. Royster, Rev. John M. Moore, Rev. E. R. Wright, Hugh A. Thrift.

The committee has made the following recommendations which are submitted to the Federal Council:

That in the extension of the service of the Commission the following principles be worked out:

(a) Plans should be made to utilize strong laymen throughout the country who will accept responsibility for promoting coöperation and developing local organizations.

(b) Securing coöperation of the employed executive secretaries in aiding nearby communities.

(c) The enlargement of the employed staff of the Commission by securing at the earliest date possible one or more additional secretaries.

(d) Greater emphasis should be given to the importance of organizing the churches of the smaller communities for coöperative work.

Relating to the last recommendation of the committee a further word should be added. The problem of the large city is met by the employment of a secretary. This is not possible in the smaller community, yet the need is about as great. The best method of solution will be the organization of strong state federations. It is hoped that real progress will be made along this line. In the meantime the Commission will strive continually to awaken local initiation and responsibility.

Fred B. Smith, *Chairman.*
Roy B. Guild, *Secretary.*

AT THE NATIONAL CAPITAL

1. Report of the Washington Committee

At a preliminary conference held March 12, 1917, the necessity for an advisory Committee of the Federal Council of Churches to be established in Washington, D. C., was discussed and a committee of three appointed to make nominations for such committee and to present recommendations outlining its work. This committee reported at a meeting held March 19, 1917, when an advisory committee of 22 was selected and the following action taken outlining the duties of this committee:

> "Our conviction is that this office ought to be established upon a distinctive national basis. As its function will be to deal with questions arising in connection with the national policy in matters affecting the moral and religious life of the nation, the Washington Office ought to be given a direct relation to the whole constituency of the Federal Council. It should be in position to advise with the Executive Committee in New York on questions of vital interest to the national life. It should be charged with the work of observing all legislative questions coming up in Congress, and all departmental work of the government affecting those issues which properly demand the attention of the Federal Council."

Almost immediately thereafter, March 28, 1917, a special committee was appointed with power on matters relative to the Army and Navy, from which developed the General Committee on Army and Navy Chaplains. The services rendered and results accomplished by this committee will, in part at least, be set forth in the report of the General Committee on Army and Navy Chaplains. Throughout, the two have functioned as one, especially during and immediately following the period of America's participation in the war. The major part of the work of the Washington Committee until 1920 was in forwarding interests of the chaplaincy and kindred questions so that the report of the General Committee up to the present year, with the exception of editing the Year Book and promoting the work of the Red Cross, which were outstanding tasks in 1917-1918, includes the activities of the Washington Committee.

During 1920 the Committee has served the Federal Council in arranging conferences and hearings before Committees of the House and Senate, and in presenting special pleas to the President of the United States and to Congress. The Chairman and Secretary have striven to advance the League of Nations and to this end have had interviews with Senator Henry Cabot Lodge, and arranged for interviews of Committees with Senator Lodge and Senator Gilbert M. Hitchcock and have presented conclusions reached to the President of the United States and to the United States Senate. In the matter of

European Food Relief, hearings were arranged before the Rules Committee, March 5, 1920, concerning the proposed loan of $50,000,000. Conference bearing upon this was also had with Congressman Claude Kitchin, and resolutions were presented to Congressman Joseph W. Fordney, Chairman of the Ways and Means Committee, on February 6, 1920. A Memorial was presented to the President of the United States, the Vice-President, and to the Speaker of the House April 10, 1920, appealing to the government to exclude Turkish rule from Europe and to take some definite step toward the assuming of America's share of responsibility for the welfare of the subject races of the former Ottoman Empire. On June 18, 1920, a letter signed by officials of the Committee on Near East Affairs of the Federal Council of Churches, and addressed to the President of the United States, was presented by the Chairman and Secretary of the Washington Committee requesting that the following proclamation be issued by the President:

> "America is deeply concerned for the safety and protection of Armenians in the Near East, and the President would regard an attack upon them by anybody whatsoever as an unfriendly act, as he must also consider opposition on the part of the Turks, Koords, Arabs and Tartars to the return of refugees and exiles to their ancestral homes in Armenia and Cilicia where they can become self-supporting."

Resolutions were also presented to the Secretary of State concerning the Mexican situation and to President Wilson concerning the Industrial Conference. In consultation with the Commissioner of Internal Revenue, January 18, 1920, was fixed as Law and Order Sunday upon the going into effect of National Prohibition, and the resources of the Federal Council placed at the Commissioner's disposal in forwarding the observance of the day.

The Office and Staff of the Washington Office were placed at the disposal of Rev. Roy B. Guild, Executive Secretary of the Commission on Interchurch Federations, from January 15, 1920, to March 15, 1920, aiding in the organization of a Federation of Churches in Washington.

The Secretary of the Washington Committee attended the session of the National Association of State War History Organizations held in Washington, April 6-7, 1920, and made the Association tender of such historical data concerning chaplaincy matters as were in the hands of the General Committee on Army and Navy Chaplains and of the General War-Time Commission of the Churches. The Secretary also strove to impress upon the Association the fact that no history of the War could possibly be adequate that neglected an account of the Chaplains' service. Since that time the staff of the office has constantly been called upon to supply various State His-

torical Commissions and Councils with data concerning the work of the Churches and especially of the Chaplains during the war.

The following meetings were attended by the Secretary as representative of the Federal Council of Churches: League to Enforce Peace, January 13, 1920; National Committee on Community Organization, March 20, 1920; Southern Sociological Congress, May 9-13, 1920; International Congress Against Alcoholism, September 21-26, 1920; World Dry Federation, September 25-26, 1920; National Information Bureau, October 1, 1920, and the World Brotherhood Congress, October 9-13, 1920. Every courtesy was extended to representatives of the World Brotherhood Federation allowing them desk space and other facilities from June 15 to October 16, 1920, in promoting the World Brotherhood Congress held in Washington, October 9-13, 1920.

The Secretary also attended, as representing the Federal Council of Churches, the annual conferences of the Methodist Episcopal Church, Methodist Episcopal Church, South, the Methodist Protestant Church, and, unofficially, the Southern Baptist Convention held in Washington, D. C., in April and May, 1920, and the General Assembly of the Presbyterian Church, U. S., in Charlotte, North Carolina, May 19 to June 1, 1920.

Pursuant to a call issued by Rev. Alfred Williams Anthony, General Secretary of the Home Missions Council, a conference of those specially interested in the ravages of Peyote among the Indians was called in the Washington Office of the Federal Council of Churches on January 27, 1920. The Secretary of the Washington Office was made chairman of the Committee for securing proper legislation against the use of Peyote among the Indians. A Committee was also appointed to act with this Committee in ascertaining facts. A vast volume of data secured through hearings before the Indian Affairs Commission has been carefully studied and a definite program of legislation decided upon. Twenty-five thousand copies of a speech delivered in the House of Representatives, June 1, 1920, by Hon. Harry L. Gandy, relative to Peyote, have been scattered broadly through the country, giving information as to its growing menace to the country. At a recent Indian Mission Conference held at Wallace Lodge, it was voted to ask Rev. E. O. Watson, Secretary of the Washington Office, to act as representative of the Indian Conference in Washington and to keep that body informed as to events. All Board Secretaries and persons interested in Indian welfare were requested to send the Washington Office all information in their possession or obtainable relative to the terrible results of Peyote and assurance was given that the Joint Committee of Indian Affairs of the Home Missions Council would be a com-

mittee of Ways and Means in financing expenses incident to securing testimony and legal enactment.

The Washington Office was instrumental in gathering data on the economic results of prohibition.

It has been the pleasure of the Secretary to serve representatives of denominations and denominational boards in matters relative to passports and in securing information concerning conditions in countries in which they have interests. Among these may be noted the securing of admission of delegates from Austria and Germany to attend the General Conference of the Methodist Episcopal Church in Des Moines, May, 1920.

In this connection the Secretary begs to say that if the Boards of the different denominations and the conferences, synods and conventions of our constituent bodies would make use of the Washington Office for presenting such memorials and resolutions as may be adopted by those bodies, relative to national and international questions, to the Departments of the Government, they would be more likely to receive a hearing and reach those responsible than if presented through the mails.

There is a growing consciousness on the part of all branches of the Government of the work of the Federal Council of Churches, and recognition of its Washington Office. Unquestionably the Government pays attention to matters brought before it by the Washington Office of the Federal Council, and clearly shows preference to dealing with one body rather than many in matters of this sort. The Secretary, for the past year, is happy to say that he has received no rebuffs but, on the contrary, has met with the utmost courtesy in the presentation of matters before Departments of the Government. It is recommended that the widest publicity be given among the denominational boards and agencies to the fact that the Washington Office of the Federal Council may be used for presenting actions to the Government Departments, the gathering of special information from the Departments, and looking after the interests of these boards and our constituent bodies. By using the Washington Office in this way much, we believe, may be gained in saving time and expense otherwise necessary in sending special representatives to Washington.

Our office has constantly been called upon by representatives of different Departments of the Government and by individuals and representatives of various organizations for information concerning various church matters. Demands of this character are steadily increasing.

W. F. McDowell, *Chairman.*
E. O. Watson, *Secretary.*

2. Report of the General Committee on Army and Navy Chaplains

This report covers the activities of the General Committee on Army and Navy Chaplains for four momentous years. Through these years the Church, in common with the whole social order, has been in the balance. It was the supreme testing time through the winning of the world war and no less so in the reconstruction and readjustment of the return to a peace status. It is not for this Committee to estimate the value of the Federal Council to the Churches and to the world in this testing time and judgment day of the world's forces of civilization. We would, however, here record our firm belief that the Federal Council, through its Washington Committee, the General War-Time Commission it was in position to set up, and its General Committee on Army and Navy Chaplains, was one of the signal instruments of Providence for such a testing time to bring the Churches to a consciousness of the relations and duties of patriotism and religion and to make possible, through intelligent, organized, cooperative preparedness, the high service rendered by the Churches in behalf of the Government and for the men who offered their lives on the altar of world freedom. Substantial foundation had been laid and constructive work done, through the previous Quadrennium, preparing the way for the effective war service of the Committee.

Until February 1, 1917, Rev. H. K. Carroll had been untiring in the efficient service rendered. Upon his retirement, Rev. Worth M. Tippy, Associate Secretary, entered upon the duties of the Washington Committee and of the General Committee on Army and Navy Chaplains in connection with his work as Secretary of the Commission on the Church and Social Service. The work of the office was reorganized with special reference to the selection of Chaplains for war work. On April 1, 1917, Rev. Clyde F. Armitage came to the Washington Office as Assistant Secretary, serving in that capacity until November 8, 1917, when he became Secretary of the office with immediate responsibility to the General Secretary, serving in this capacity until October 20, 1918, when he was called to the office in New York for special work. Rev. Gaylord S. White, in connection with his duties as Associate Secretary of the General War-Time Commission, acted as Secretary of the General Committee on Army and Navy Chaplains from October 20, 1918, to December, 1919. Early in 1918, owing to the increasing volume of work, Rev. F. Paul Langhorne was secured for part time as Assistant to Mr. Armitage. In May, 1918, it became necessary to secure him for his full time, from which date he served efficiently with growing responsibility until December, 1919. Rev. E. O. Watson was elected as Secretary of the Federal

Council of Churches at the Executive Committee meeting in Baltimore, December, 1919, and immediately entered upon the discharge of his duties as Secretary of the Washington Office and of the General Committee on Army and Navy Chaplains.

From the entrance of the United States into the war on April 6, 1917, and the call for the thousands of Chaplains necessary to minister to the millions of men being called to the service, until the signing of the Armistice, November 11, 1918, the outstanding task of the General Committee on Army and Navy Chaplains was twofold: the securing of properly qualified Chaplains of such character as would worthily represent the Church and the Country; and making their work as Chaplains most effective.

Numbers

To do this, it was first of all necessary to arouse the Churches to a consciousness of the religious needs of the men of the Army and of the Navy. The ministers of all the religious bodies made prompt and heroic response to the call for Chaplains; 7,931 applications for Chaplaincies were received by the office of the General Committee on Army and Navy Chaplains. These were all carefully investigated, involving a great volume of correspondence, many interviews and the closest inquiry into the qualifications of all the men offered. The various war work councils or commissions of the Churches were brought into intimate association and hearty cooperation; 2,592 applications were approved for Chaplaincies in the Army, 139 for Chaplaincies in the Navy, and of these 1,317 were commissioned in the Army and 122 in the Navy. During this period systematic camp visitations were planned and carried out and organized plans for voluntary Chaplains, supplementing in the period of mobilization the Regular Chaplain's work, were put in operation.

The Chaplains overseas were visited in 1918 by Rev. Charles S. Macfarland, and after the Armistice by Rev. Gaylord S. White.

Legislation

The General Committee on Army and Navy Chaplains has been engaged through all the period of its existence in striving to secure a better status for the Chaplains by legislation. As we entered the war regiments were enlarged from 1,200 to 3,600 men. Provision was made for the proportionate increase of other officers, but not for the increase of Chaplains. Special legislation to secure this proportionate increase was introduced and enacted largely through the General Committee on Army and Navy Chaplains. This legislation provided one Chaplain for every twelve hundred men, during the emergency of war. The age limit was also raised, in view of the fact

that more mature men were needed for ministering to the soldiers, from forty to forty-five, and special regulations were secured for the appointment of one hundred outstanding men without regard to the age limit for service overseas. With the signing of the Armistice, and the consequent legislation for Army Reorganization, came the opportunity for securing adequate legislation for Army Chaplains of a permanent character in harmony with the general plan of Army reorganization. After continuous effort in behalf of improving the status of the Chaplain in the United States Army reaching through a period of years, August 20, 1919, the General Committee on Army and Navy Chaplains appointed a sub-committee of five to formulate a definite program of legislation. Bishop William F. McDowell, Rev. F. H. Knubel, Rev. Wallace Radcliffe, Robert E. Speer, Rev. E. O. Watson, Rev. Gaylord S. White and Rev. F. Paul Langhorne were appointed on this Committee. September 23, 1919, the Committee met in the offices of the Federal Council in New York and reached unanimous agreement in the advocacy of Chaplain legislation that should include:

1. Organization.

2. Fair and just rank and promotion.

3. An adequate number of Chaplains, namely, one Chaplain for every 1,200 commisssioned officers and enlisted men, and definite provisions as to age limits, with special provision as to eligibility of clergymen who had served during the emergency of war for permanent appointment on their army record.

The duty of actually drawing the Bill and having it introduced into Congress was committed to Rev. Gaylord S. White, Rev. E. O. Watson and Rev. F. Paul Langhorne. After consultation with religious leaders actively interested in the work of Chaplains, the bill was finally drawn up and submitted simultaneously in the Senate and House. Senator Arthur Capper of Kansas introduced the bill in the Senate and Congressman Harry E. Hull of Iowa introduced it in the House. These bills were referred to the Military Affairs Committee of the House and of the Senate and hearings were arranged before each of these Committees at which full presentation of the claims of the Chaplaincy were made, not only by representatives of the Federal Council, but also by representatives of the Roman Catholic Church and by Chaplains of the Army and by others vitally concerned. A number of letters from officers of the Army, American, British and French, were presented, and every possible force brought to bear to impress the members of the Committees with the necessity for enacting into law the fundamental propositions embodied in our bill.

Throughout the period of pending legislation, the General Committee on Army and Navy Chaplains was active in conferring with influential Senators and Congressmen, sending

out thousands of letters and pamphlets to all members of Congress and items in varied forms of publicity as to what the Chaplains had done during the war, as to handicaps suffered by the Chaplain for lack of proper standing in the Army, and as to legislation necessary to promote efficiency. Influence was brought to bear upon the press, religious and secular, to create sentiment in favor of the bill. The Senate Committee incorporated all the provisions we asked for in the bill they reported for the reorganization of the Army. The House, however, reported a bill that fell far short of what had been asked for, providing no rank for Chaplains and making no provision for organization. We were able, however, to secure amendments to the House Bill striking out the words "without rank" and inserting "with rank." The House Bill as thus passed and the Senate Bill were submitted to Conference. We had hopes that the House conference would recede to the position of the Senate. In this, however, we were disappointed. The Army Reorganization Bill was finally agreed upon and passed the House May 27, 1920, the Senate May 29th, and was signed by the President on June 3d. The Chaplains Section of this act provides: (1) one Chaplain for every 1,200 officers and enlisted men. (This is a distinct gain. Hitherto the number of Chaplains has been bandied to and fro between legislation and regulations. This ratio is now stable legislation.) (2) Definite rank, pay and allowances from first lieutenant to lieutenant-colonel. (While this falls one short of what was desired and asked for, it is practically made up in the provision for a Chief Chaplain, who during the period of his office shall have the rank of colonel.) (3) Provision is made for a Chief Chaplain who shall serve four years with the rank of colonel, while thus serving, and shall have two assistants. (This provision, with the specifications as to his duties, practically gives a Chaplain Corps.)

All in all, the Chaplain's status in the Army is now clearly defined and greatly improved and this forward step in legislation marks a new era of religious service in the Army. The finest young men of the ministry will now be justified in dedicating their lives to the Chaplaincy as a life work. None, save those directly connected with legislation, can appreciate the work necessary, or the greatness of the victory won, in so nearly realizing all that was asked for in the way of Chaplain legislation. The victory could not have been won without the united front presented and the unanimous agreement and hearty cooperation rendered by so many. We would express appreciation of the great service rendered by Senator Arthur Capper and Representative Harry E. Hull, who introduced the bill and were untiring in their courtesy and interest. We would also express appreciation of the service rendered by Senator Wadsworth, Chairman of the Senate Military Affairs

Committee, and Representative Julius Kahn, Chairman of the House Committee, without whose advice and cooperation the results achieved could not have been secured.

Following is copy of Section 15, of the Army Reorganization Bill as relating to Chaplains, with such excerpts from Section 24 as bear upon Chaplain questions:

"Sec. 15. Chaplains: There shall be one Chaplain for every 1,200 officers and enlisted men of the Regular Army, exclusive of the Philippine Scouts and the unassigned recruits, authorized from time to time in accordance with law and within the peace strength permitted by this act. Chaplains shall hereafter have rank, pay and allowances according to length of active commissioned service in the army, or, since April 6, 1917, in the National Guard while in active service under a call by the President, as follows: Less than 5 years, first lieutenant; 5 to 14 years, captain; 14 to 20 years, major; over 20 years, lieutenant-colonel. One Chaplain, of rank not below that of major, may be appointed by the President, by and with the advice and consent of the Senate, to be Chief of Chaplains. He shall serve as such for four years, and shall have the rank, pay, and allowances of colonel while so serving. His duties shall include investigation into the qualifications of candidates for appointment as Chaplain, and general coordination and supervision of the work of Chaplains. Of the vacancies existing on July 1, 1920, such number as the President may direct shall be filled by appointment on that date of persons under the age of 58 years, other than Chaplains of the Regular Army, who served as Chaplains in the army at some time between April 6, 1917, and the date of the passage of this act. Such appointments may be made in grades above the lowest under the same restrictions as to age and rank as are hereinafter prescribed for original appointments in other branches of the service, and in accordance with the recommendation of the board of officers provided for in section 24. For purposes of future promotion, persons so appointed shall be considered as having had, on date of appointment, sufficient prior service to bring them to their respective grades under the rules of promotion established in this section."

"Sec. 24 e.*— . . . Appointments as Chaplains shall be made from among persons duly accredited by some religious denomination or organization, and of good standing therein, between the ages of 23 and 45 years."

Chaplains' Training School

The need for special training of ministers entering upon the Chaplaincy was early realized by the General Committee on Army and Navy Chaplains. Plans were drawn up for this and the subject taken up with the War Department at the very beginning of the war. These plans were finally adopted and the Chaplains' Training School was opened at Fort Monroe, Virginia, March 1, 1918. After one session at this point, the School was transferred to Camp Zachary Taylor, where it continued until December 12, 1918. Seventy-one applicants attended the School at Fort Monroe and 1,144 attended the School at Camp Zachary Taylor. There was also established a Chaplains' Training School in the A. E. F., under the supervision of Bishop Brent and Chaplain Moody, to give additional training to men fitting them for the special duties of actual warfare.

The idea of the Chaplains' Training School has happily been held by the War Department and the School was reopened at Camp Grant, Illinois, May 20, 1920, in charge of Lt. Colonel Chaplain Cephas C. Bateman. The School has for its object the training of commissioned Chaplains in the following general subjects: Administration, International Law, Military Law and Manual of Courts-Martial, Customs of the Service, Military Hygiene and First Aid, Applied Psychology, Topography and Map Reading, History and Character of American Political Institutions, Elements of Sociology, Outline of Army Organization, War Risk Insurance, Allotments, and Red Cross Activities, Activities of the Education and Recreation Branch, W. P. D., Field Service Regulations, Drill Regulations, and Interior Guard Manual, Equitation, and Problems and Methods in Chaplains' Work.

The school staff is composed of five Chaplains, one line officer, and one medical officer, the latter two to instruct in subjects pertaining to their own branches of the service.

Chaplains Under the Army Reorganization

With the provision for 250 Chaplains under the new Army Reorganization Act, our Committee has been busily engaged in examining into the qualifications of all applicants and in seeing to it that only men possessing the general qualifications for a Chaplaincy and of proven loyalty to Christ and to the Church should be approved to the War Department. Two hundred and ninety-six applicants from those who had served under commission during the emergency of war were examined for the 147 vacancies which existed. Of these applicants 160 were from the Protestant Churches and of these 86 survived the various tests applied by the War Department. While even these were insufficient to fill all vacancies of the Protestant quotas, further difficulty was met in the fact that some Churches had more approved candidates than their quotas allowed while others had less. Agreement has been reached, however, between representatives of several major denominations waiving, for the time being, the question of quotas as between kindred bodies. Through this arrangement there will be not more than 25 Protestant Chaplains not secured through the recent examinations. These will likely be sought quietly in order that outstanding men may be found as representatives of the Churches in this great work.

Quotas

In connection with the selection of the large number of Chaplains provided for under the Army Reorganization Act, the question of quotas was raised. During the war the quotas were 38 per cent Roman Catholic and 62 per cent Protestant.

A little more than a year ago a request was made from the Adjutant-General's Office to the General Committee on Army and Navy Chaplains for Protestant statistics, evidently with a view to a redistribution of these quotas. It not appearing that proper statistics were then available, reply was made to the War Department to that effect.

In May, 1920, Captain Chaplain Julian E. Yates was detailed by the Education and Recreation Department of the War Plans Division to make a special study as to quotas under the new Army Reorganization Bill. Through the General Committee on Army and Navy Chaplains, unofficially, Chaplain Yates was referred to certain facts in the Religious Census 1916. The fact was also pointed out that Catholic and Protestant Statistics of the Religious Census should be brought to a comparable basis. At the request of Chaplain Yates, Dr. Walter Laidlaw, Secretary of the New York Federation of Churches, made an extensive study of religious statistics, reaching the conclusion that a multiple of 2.81 should be applied to the Protestant figures of the tables of the Religious Census, 1916, to equalize them with the Roman Catholic figures.

Studies based upon these calculations and investigations from every possible angle were made and submitted to the War Department, and the Secretary of War has decided that, for the time being, the quotas shall be 25 per cent Roman Catholic and 70 per cent Protestant, with a reserve of 5 per cent held for final adjustment. This is the same percentage of quotas prevailing in the Navy, and it is worthy of note that during the administration of President Roosevelt it was stated by him that such would be a fair proportion. It is contemplated by the Chief Chaplain that special use will be made of Jewish Rabbis in the Reserve Corps of Chaplains ministering to Jewish soldiers at different periods through the year.

Chief Chaplain

Chaplain John T. Axton has been appointed by the Secretary of War as Chief of Chaplains, very much to the gratification of the General Committee on Army and Navy Chaplains. Chief Chaplain Axton has entered upon his duties with his characteristic enthusiasm and efficiency.

Chaplain Axton is a great organizer. He has the highest ideals for the Chaplain service of the Army and under the progressive provisions of the Army Reorganization Act, his administration is counted upon to bring about a new era of religious activity for the Army and soon to bring the Chaplains' service to the highest degree of efficiency.

Chaplain Axton in beginning his work said:

> "If there is any place in the world where it can be done, the army is the one group in which men can adhere to the thought, 'In essentials, unity; in non-essentials, liberty; in all things, charity.'

"It is not so much programs that we want as work. Today the world is calling for more application of the principles of religion to daily life, and so we want to apply religion to the army. I believe that our men are going to stand for it. Soldiers are normal men, and they want what normal men want."

A staff of officers has been designated to work out plans that the enlisted men may have every opportunity to lead a correct and character-building life.

Chaplain J. F. Houlihan of the Roman Catholic Church and Chaplain Francis M. McCoy of the Protestant faith have been detailed as Assistants to the Chief Chaplain. The General Committee on Army and Navy Chaplains has made tender of its continued service and cooperation to the Secretary of War and to the Chief Chaplain in the selection of proper men and in forwarding all efforts in behalf of the Chaplains and of religious work in the Army. Chief Chaplain Axton assures the Committee of the need for their constant service.

While there is no definite provision in Navy legislation for a Chief Chaplain, Hon. Josephus Daniels, Secretary of the Navy, in the beginning of the past quadrennium, detailed Captain John B. Frazier, Chaplain U. S. Navy, as Chief of the Chaplains' Corps of the Navy. Chaplain Frazier has discharged his duties in this capacity in a manner that clearly demonstrates the need for the establishment of the office of the Chief Chaplain of the Navy through legislative enactment. Chaplain Frazier has, with rare, discriminating judgment and with absolute fearlessness, tempered by a heart of love, sought and recommended for apointment only the best qualified and highest type of ministers for a Chaplaincy in the Navy. Through all he has cooperated with and received the hearty support of the General Committee on Army and Navy Chaplains and recently has submitted to the Bureau of Navigation the following recommendations:

"1. That in view of the fact that each religious denomination has a standing Committee whose duty it is to look into the record, and pass on every applicant of its own denomination for the Chaplaincy, said Committee in each case be requested to furnish the Board for examination of Chaplains with its approval, or disapproval, and reasons for same.

"2. Inasmuch as the Federal Council of Churches of Christ in America (headquarters, Washington, D. C.) has been requested to look up the records of all applicants for the Chaplaincy, that said Federal Council of Churches of Christ in America be requested to furnish the Examining Board for Chaplains with such information as they may deem necessary to arrival at a just and wise decision by the Board," and states the belief that "this is the best possible method of safeguarding the navy, protecting the religious denomination to which the candidate may belong and securing the best Chaplains for the naval service."

Commemorative Medal

Upon the dissolution of the General War-Time Commission of the Churches, a suggestion made to that body that a com-

memorative medal be struck and presented, in behalf of the Churches, to all Protestant Chaplains, was referred to the General Committee on Army and Navy Chaplains. This suggestion has been carried out and the medal has been struck.

The medal is of bronze, 2¾ inches in diameter, designed by Mrs. Laura Gardin Fraser of New York, one of the best known of American medalists. The design expresses the spirit of the men who served as Chaplain in both branches of the service. One side commemorates in symbol the service of the Army Chaplain, representing a Chaplain in the act of supreme service ministering, at the risk of his own life, to a wounded gunner. In the center the gas-mask is seen ready for immediate adjustment, the suggestion being that the Chaplain has perhaps momentarily removed it, the better to succor the wounded man. Strength and sympathy are expressed in the finely modelled figure of the Chaplain. The figure of the wounded man represents one of the men, who served with the big guns stripped to the waist for action. The strength of the splendidly modelled back emphasizes by contrast the helplessness of the wounded gunner.

On the reverse side, the fine record of the men who served as Chaplains in the Navy is symbolized by the representation of a battleship, with the cross superimposed as the central feature. This design, in a strong and dignified way, symbolizes the splendid service of the men who served as Chaplains in the Navy, than whom none made finer record, constantly passing back and forth through the submarine danger zone, ministering to the crews of the naval vessels and to the soldiers on transports. On the side commemorative of the Navy Chaplains service there is the inscription *"Awarded to the Chaplains of the American Army and Navy,"* and *"The General War-Time Commission of the Churches, Federal Council of the Churches of Christ in America."* The side commemorative of the Army Chaplains' service bears the inscription *"1917-1918,"* denoting the period during which America was engaged in the war, the name of the designer and date of the award of the medal.

The Sub-Committee of the General Committee on Army and Navy Chaplains having charge of designing the medal was composed of Rev. Gaylord S. White, Rev. Lauritz Larsen, Rev. E. B. Bagby, Rev. Forest J. Prettyman, Professor John R. Hawkins, Rev. W. Stuart Cramer, with Bishop William F. McDowell and Rev. E. O. Watson, *ex officio*.

It was decided by the General Committee on Army and Navy Chaplains that before presenting the medal to the Chaplains, it should first of all be presented to the President of the United States and then to the Secretaries of War and Navy, followed by presentation to the Chief Chaplains of Army and

Navy, and then to all Chaplains of the Protestant Churches serving under commissions during the emergency of war.

A special Committee was appointed to arrange for the presentation of the medal, composed of: Mr. William Knowles Cooper, Rev. Andrew R. Bird, Rev. Charles F. Steck, with Bishop William F. McDowell and Rev. E. O. Watson, *ex officio*.

The Secretary of the General Committee on Army and Navy Chaplains addressed a letter to President Wilson requesting the privilege of presenting the medal to him as an "expression of the appreciation by the Churches of his distinguished service to the Church and to the world through his leadership in winning the world war and in bringing to the world the ideals of the Word, embodied in the League of Nations." To this a most appreciative reply was received, including the following paragraph:

> "I have known, of course, from the Secretary of War and the Secretary of the Navy of the fine cooperation which the Federal Council gave to their departments in the selection of Chaplains for our great military forces, and I have known from them, too, of the devotion and sacrificial spirit with which the chaplains ministered to the troops, bearing their hardships with them and carrying the comfort and consolation of their ministry to the front line trenches under conditions where only the brave could survive. I shall feel myself honored to have a medal which commemorates such service and such valor, and deeply appreciate the thought of your Committee which associates me in the fellowship of these splendid men."

Tuesday, October 5, 10 A.M., was fixed as the date for the formal presentation of the medal to President Wilson, Hon. Newton D. Baker, Secretary of War, Hon. Josephus Daniels, Secretary of the Navy, and to Bishop Charles H. Brent, Chief of Chaplains, A. E. F., Colonel John T. Axton, Chief Chaplain of the Army, and Captain John B. Frazier, Chief of the Chaplain Corps of the Navy. In impressive addresses, with appropriate responses, the medals were formally presented. The General Committee has the satisfaction of the assurance that through this recognition of the service of the President of the United States, Secretaries of War and Navy, in connection with the work of the Chaplains during the emergency of war, closer relations have been established between the Departments of Government and the Federal Council of Churches, through the General Committee on Army and Navy Chaplains.

Camp Upton Chapel

In April, 1920, the Camp Upton Chapel, built through contributions of different denominations for religious worship and welfare service, was by formal resolution of the General Committee on Army and Navy Chaplains tendered to the Secretary of War for use by the Army under such conditions as would continue its service in accord with the original purpose of those

contributing to its erection. The tender was formally accepted by the Secretary of War, but details as to the transfer were so delayed by the War Department that such transfer had not yet been actually made when it was learned that Camp Upton was to be salvaged. The Secretary of the General Committee on Army and Navy Chaplains, after consultation with representatives of the War Department, and assurance that the spirit of his request would be understood, made courteous request of the Secretary of War to be permitted to withdraw the tender and have the Chapel and its furnishings salvaged. This was readily granted by the Secretary of War. Rev. Ford C. Ottman has been appointed as the representative of the Committee in salvaging this property. It has been advertised for sale and the proceeds realized will be placed in the hands of the General Committee on Army and Navy Chaplains for final disposition.

Navy Chaplain Legislation

While the Navy has been rather in advance of the Army in the matter of provision for Chaplains and in the direction of Chaplains toward efficiency in their work, the legislation secured for the Army, now in effect, gives the Chaplains of the Army and their work a better status than that occupied by the Navy. This fact was called to the attention of the Secretary of the Navy by Bishop William F. McDowell, Chairman of the General Committee on Army and Navy Chaplains, and by our General Secretary, Rev. Charles S. Macfarland, at the time of the formal presentation of the Chaplain's medal to the Secretary of the Navy. This has resulted in a prompt request from the Secretary of the Navy for recommendations for advanced legislation in behalf of Navy Chaplains to be introduced in the next session of Congress.

The General Committee on Army and Navy Chaplains, anticipating this need, had appointed a Committee on legislation for Navy Chaplains and has presented to the Secretary and received his endorsement of bills to be introduced in the next Congress establishing in the Department of the Navy a Bureau to be known as the Chaplains' Bureau and for other purposes, and a bill reorganizing the Chaplain Corps of the Navy. The proposed bills are herewith incorporated:

"A BILL

"To establish in the Department of the Navy a Bureau to be known as the Chaplains' Bureau and for other purposes.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled. That hereafter there shall be in the Department of the Navy a separate bureau to be known as the Chaplains' Bureau which shall direct and supervise the work of the Chaplain Corps, and shall perform such business of the Department of the Navy as the Secretary of the Navy shall judge to be expedient and proper.

"The Chief of the Chaplains' Bureau in the Department of the Navy shall be appointed by the President by and with the advice and consent of the Senate from the list of officers of the Chaplains' Corps of the Navy not below the rank of commander on the active list and shall hold office for the term of four years.

"During his term of office the Chief of the Chaplains' Bureau shall have rank, pay and allowances of a Rear-Admiral of the lower half."

"A BILL

"Reorganizing the Chaplains' Corps, U. S. N.

"Hereafter the total number of Chaplains on the active list at any one time, exclusive of additional numbers in grade, shall be distributed in the proportion of six in the rank of captain, to twelve in the rank of commander, to eighty-two in the ranks below commander.

"That the grade of Acting Chaplain is hereby abolished and hereafter all original appointments to the Corps of Chaplains shall be made, after such examination as the Secretary of the Navy may prescribe, in the grade of Chaplain for a probationary period of not less than three years, of which at least two years shall be sea service on board ship or service on shore beyond the continental limits of the United States, and the probationary commissions of such officers may be revoked at any time by the Secretary of the Navy: Provided, That all officers of the Corps of Chaplains who were appointed in accordance with the provisions of the Act of June 13, 1914 (Volume 38, Statutes at Large, page 403), shall be commissioned as Chaplains from the date of their original appointment in the Corps of Chaplains subject to the foregoing provisions as to probationary service, in the computation of which they shall be credited with all service heretofore rendered by them as acting chaplains: Provided further, That the Commissions of Chaplains shall automatically become permanent upon report of a board of Chaplains, approved by the Secretary of the Navy, that they have satisfactorily completed the probationary period and possess the necessary mental, moral, and professional qualifications.

"That Chaplains, when originally commissioned, shall have the rank of lieutenant (junior grade) and all Chaplains shall, subject to examinations, be advanced in rank up to and including the rank of lieutenant commander with the officers of the line of the same, or next earlier date of appointment as lieutenant (junior grade). Provided, That officers who have gained or lost numbers in the list of Chaplains shall be considered to have gained or lost precedence accordingly.

"That nothing contained in this Act shall be construed to entitle any officer now in the Corps of Chaplains to increased rank, pay, or allowances prior to the date of this Act or to reduce the present rank, pay, or allowances of any such officer, and acting Chaplains shall retain their present status until commissioned in accordance with this Act."

The proposed legislation will make permanent the great benefits realized under the arrangement that has prevailed during the War, definitely establishing a Chief Chaplain in the Department as aide to the Secretary of the Navy supervising the work of the Corps. Such establishment is of vital importance to the Corps inasmuch as a change of Secretaries would otherwise be liable to interrupt the system and disrupt the work, proving disastrous, or losing the ground already gained and

preventing full realization of the splendid opportunity of the Chaplain Corps. The provisions of the bill will give the Chaplain Corps the same recognition as other staff officers and afford it the same advantages, undoubtedly realized from such establishment in other Corps.

The second bill providing for the reorganization of the Chaplain Corps was recommended by the Navy Department and introduced into the last Congress. It was favorably reported by the sub-committee but did not get before the House and should therefore be re-introduced in the next Congress. It should be noted that this bill is an effort to promote the younger officers to such rank as will enable them to meet the expenses of an officer at a time when his expenses are greatest. The increased rank for younger officers necessarily is made, in some degree, at the expense of the officers of the upper grades—the number of captains being reduced proportionately from 10 to 6, and commanders from 20 to 12, while the number of lieutenants is immediately increased. This bill will cost the Government $28,000 less per year than the present law.

Lectures on the Chaplaincy in Theological Seminaries

The Secretary, acting upon instruction of the Special Committee of the General Committee on Army and Navy Chaplains, has been in correspondence with leading Theological Seminaries throughout the country with a view to having those seminaries make provision in connection with their academic work for presentation of the claims and opportunities of the Chaplaincy in the Army and in the Navy and give at some point in their course of instruction adequate treatment regarding the work of Chaplains. An outline for such a course of lectures was prepared by Rev. Gaylord S. White. These, together with a bibliography prepared by the Secretary of the Committee, have been sent out to sixty-three theological seminaries in a binder which will hold additional matter. It is the purpose of the Committee from time to time, as special regulations and other data concerning Chaplains are issued, to forward these in uniform shape for the binder with the outlines already furnished that the seminaries may be kept informed of the latest developments in the status and work of the Chaplains. The seminaries have entered heartily into cooperation and an increasingly large number of these have definitely agreed to include in their courses of study a series of lectures on the Chaplaincy based upon the outlines and information furnished. It is contemplated by the Committee that representatives of the Chaplaincy, both of the Army and of the Navy, together with representatives of the General Committee on Army and Navy Chaplains, shall visit the seminaries from time to time for Conference and for special lectures. In this way it is hoped that the minds of the young ministers, as they

are in training, will be turned to the importance of the work of the Chaplain and to it as a possible life work so that the needs of the Army and the Navy for Chaplains in the future may be met by our strongest and best equipped young men feeling a call to the Chaplaincy as a life work. It is further hoped that through these lectures the minds of all pastors of the future as they go out from the seminaries to enter upon their pastorates may be open to religious work in the Army and Navy.

Incidental Expense Fund

It would be as reasonable to expect the pastor of a church to pay the janitor and, from his own pocket, minister to the relief of the poor of his congregation, provide flowers and delicacies for the sick and otherwise personally bear all the general expenses of advertising and promoting his church work, as to expect the Chaplain in the Army or Navy to do these things for his men. This need was in some measure realized and provided for during the war by the War Commissions of the various religious bodies, and this has demonstrated the need for some action of a definite and permanent character to be taken in this matter. Since the war, most of these agencies have ceased to function, and with the changed conditions where anything at all is done for the Chaplain in the matter of incidental expense, it is so widely variant as to prove a handicap rather than a help. Where a Chaplain of one denomination is liberally supplied with contingent funds for relief and general religious work, while a Chaplain of another denomination has no such supplies, it is clear that the second named is tremendously handicapped. The Committee has, therefore, carefully considered this question and reached the conclusion that there should be uniform provision by all religious bodies in supplementing the needs of their Chaplains in the prosecution of their work. It has been decided that for the present the sum of $300 per annum, in monthly or quarterly payments, would meet this necessity, and the proper agencies of the different religious bodies are now being communicated with, with fair prospect of success in making this uniform provision. It is hoped that through such uniform provision the handicaps suffered by some of our Chaplains will be removed and the work of all made more efficient. It is also believed that the time will soon come when we may be able to bring the War and Navy Departments to a realization of the necessity of making such provision for the incidental expenses of their Chaplains as will obviate the need of any outside financial help.

Chaplains' Conference

Effort was made during the latter part of 1919 and early in 1920 to arrange for a conference of all who had served as

Chaplains in the Army and Navy during the war, together with all still in the service. It was found impracticable for lack of funds to get such a conference together. A conference of the Chaplains of the Northeast Department was, however, held in Boston, March 20, 1920, concerning which the Department Commander reports, "The Chaplains were unanimous in their belief that this opportunity to meet and discuss their problems and exchange their ideas was exceedingly profitable and of more than a little influence in giving them inspiration in their work." Chief Chaplain Frazier of the Navy also had a Departmental Conference of Chaplains in Washington, D. C., May 12-14, 1920. The idea of a general conference of Chaplains is still under consideration and we are hopeful that arrangements can be made for such in the near future.

The Educational and Recreational Department

The work previously performed by the various welfare organizations was taken over by the Army on November 1, 1919. This work since that time has been under the supervision of the War Plans Division and a Department of Education, Recreation and Character Building has been set up for carrying it on. Since all these matters vitally affect the Chaplains, the Secretary of the General Committee has been in constant consultation with officers in charge of the Educational and Recreational Department, striving to impress upon them certain religious needs and to secure the proper relation of the Chaplain to these vital questions of education and recreation. We take this opportunity to express the belief that the plans worked out by this Department mark a great and far-reaching step in behalf of the morale of the Army. The high standard and ideals set forth are encouraging to all those who are interested in the moral and religious welfare of the men of the Army. In a statement of their plans made by the Educational and Recreational Department to the Federal Council there is this significant utterance: "The most powerful motive for right living and character development is the religious motive. Religion as an essential to life is recognized and adequate provision is made for the religious needs of the army personnel. It is believed that each citizen of our nation is free to establish his relationship to God according to the dictates of his conscience and each officer and soldier is given an opportunity to follow the faith of his choice. Respect and encouragement for religion are held as important obligations of an officer's position of leadership." Among many of the regulations secured through this Department may be noted: an order to the effect that Commanding Officers will give their support and assistance to Chaplains in the problems of moral training, character building and religious guidance of the soldier; an order issued May 11, 1920, requiring Commanding Officers,

when practicable, to provide their Chaplains with a suitable place for religious services required by law, and that available facilities of the garrison be utilized to make the services attractive and dignified, and that Army regulations should be such as to encourage attendance at the customary services of worship; authorizing Commanders to permit Chaplains to attend their church conventions or similar gatherings on a duty status; an order issued January 8, 1920, providing for the development of community cooperation in matters of social life at camp and restriction of vice in neighboring towns; the support of the Chaplain's activities by furnishing suitable places of worship and an appropriate office, by encouraging exchange of pulpits between Chaplains and clergymen in the vicinity, by giving dignified publicity to the schedule of religious services, etc.; suppression of profanity and unduly harsh treatment of men while on military duty; developing cooperation with the education officers so that moral issues are discussed in school work; censoring motion pictures and dramatic entertainment.

The following equipment has been provided for Chaplains: one field desk, one folding altar, one folding organ, three hundred song books, one strong chest as container for books, one assembly tent, four folding tables and thirty-two folding benches.

A special school for all educational and recreational officers was held at Camp Grant, August, 1920, reports from which show decided progress in the interest of the Chaplains' work and a decided disposition to provide for the building of chapels and especially to give the Chaplain's work a clear right of way on the Sabbath Day.

Since the establishment of the office of Chief Chaplain under the new Army Reorganization Act, it has been decided that all Chaplain matters shall be headed up in that office. There will, however, still be many phases of this Educational and Recreational Department work in the hands of the War Plans Division, and we would urge continued interest in the work of this Department.

Program of the Quadrennium

To the Secretary, who, serving only during the last year of the quadrennium, but upon whom has fallen the duty of preparing the report for the four years past, it appears that the work of the Quadrennium may be summarized as including in its broad lines

(1) Efforts to obtain a better status for the Chaplains. (2) Cooperation with the Government in securing a high standard of personnel of Chaplains and in the development of the best possible methods of work. (3) Awakening the interest of the Churches, making them aware of the need for religious work in the army and of the services rendered by the Chaplains as pastors of their sons. (4) As a medium

transmitting the voice of the united Protestant Churches to the Chaplains, giving this body of heroic men the sense of encouragement and support. (5) Keeping in closest touch with the Chaplains themselves in order to be of assistance in transmitting suggestions providing material supplies and rendering all possible cooperation.

We find a continuation with constant enlargement and in some lines a more definite and specific effort of these aims the essential work of the General Committee in time of peace as in time of war. There is in fact even greater need to-day for emphasis upon all these aims of service than during the period of the war. Prior to the war, the Churches were barely conscious of the religious needs of men in the Army and in the Navy and seem hardly to have thought of the Chaplain as their representative. These Churches, through their experiences during the war, acquired an interest in the welfare of the Army and Navy and in the Chaplains, that had never before existed. This new consciousness of duty and of service coming to the Churches through the terrible experiences in the period of national conflict unfortunately tends to lapse back to the old order of indifference and unconcern. This must not be. The General Committee on Army and Navy Chaplains should and will, we believe, continue with unabated vigor, striving in every possible way not only to serve the country and the enlisted men and officers of our country by securing qualified Chaplains and promoting such regulations and methods of work as shall make their ministry most efficient, but in keeping the Churches aroused to zealous interest and closest sympathy with the religious welfare of our sons in the Army and Navy and in the heroic men who in the future with those now in service dedicate their lives to this great ministry.

Through the four years in the exigencies of circumstances, efficient secretaries have come and gone, but through all, these secretaries have had the blessing of the abiding presence, wise counsel and brotherly sympathy of Bishop William F. McDowell, Chairman of the Committee. The Chairman has freely rendered of his best and responded to all calls made upon him though heavily loaded with other pressing duties. In difficult situations, interviews with departments involving the most delicate situations and problems, the present Secretary has called upon Bishop McDowell and found in him a tower of strength. In expressing here his deep appreciation and heartfelt gratitude for the cooperation of this great leader he feels sure that he equally voices that of his predecessors. Members of the General Committee, and especially those of the Executive Committee resident in Washington, have also freely given of their time and counsel. The Secretary would here also express personal appreciation of the services rendered by his immediate predecessors, Rev. Gaylord S. White and Rev. F. Paul Langhorne, in helping him to an understanding of the organization and details of the work of the office, and to Rev. Clyde F.

Armitage, who has been ever ready to give the benefit of his experience in matters of the Chaplaincy. He would further express his indebtedness to the efficient staff who throughout the year have freely given of their best that they might truly serve not as mere employes, but as those whose hearts are in the great work of the Committee. They have worked one and all faithfully and efficiently, not for but with the Secretary, for the promotion of the high aims and the great tasks committed to us by the Federal Council of Churches.

E. O. WATSON, *Secretary.*

THE NEED FOR INTERPRETATIVE PUBLICITY OF THE CHURCH'S WORK

(Report of the Editorial Council of the Religious Press)

The Editorial Council of the Religious Press was organized at Cleveland during the special meeting of the Federal Council, May 6 and 7, 1919. Thirty editors were present at the first gathering which met at the call of the General Secretary of the Federal Council in a private dining-room of the Hotel Statler at the dinner hour on Tuesday, May 6. Plans for coöperation were discussed following an introductory address by Rev. W. R. Warren, editor of "World Call."

A committee was appointed consisting of the Chairman of the evening, Rev. E. C. Wareing, and of Rev. Frederick Lynch and Rev. H. H. Kramer to make overtures to the officers of the Federal Council for an editorial organization to be affiliated with the Council.

At a second meeting on Wednesday afternoon at the Euclid Avenue Baptist Church, the Editorial Council of the Religious Press was organized, a committee on constitution and by-laws was appointed, and the following officers were elected: Rev. E. C. Wareing, Chairman; Rev. Howard B. Grose, Vice-Chairman; F. M. Barton, Treasurer; and Rev. Jasper T. Moses, Secretary.

The next meeting of the Editorial Council was held on January 6, 1920, at the Hotel Traymore, Atlantic City, with fifty-four editors present. The draft of the constitution which had been prepared by the officers acting as a committee on constitution was considered seriatim and adopted as follows:

Constitution
of the Editorial Council of the Religious Press

I. Name. The name of this organization shall be: The Editorial Council of the Religious Press, affiliated with the Federal Council of the Churches of Christ in America.

II. The Object of this Council shall be to unite the editors of the religious periodicals of the United States for more effectively promoting the interests of the Church and for the gathering and distribution of material of general value, for coördinating the activities of the periodicals represented, and in general to use every available opportunity for increasing the resources and power of the Protestant press of America.

III. Membership. Editors and associate or assistant editors of the periodicals of the evangelical denominations of the United States or of interdenominational journals approved by the Council shall be eligible to membership, with the understanding, however, that each periodical shall be entitled to one vote only. This article shall not be construed to include staff or other contributors, nor individuals who conduct local publications such as parish papers. New members

shall be admitted by a two-thirds vote of the Council, or they may be received by a unanimous vote of the Executive Committee.

IV. ORGANIZATION. 1. The officers shall consist of a President, a Vice-President, a Secretary and a Treasurer.

2. The Executive Committee shall consist of the officers and five additional members elected by the Council, for a term of three years, except that of the first committee elected, two shall serve for three years, two for two years and one for one year.

3. Election of Officers. The officers shall be elected annually by ballot and shall serve until their successors have been duly elected.

4. The Standing Committees shall be: Committee on Program and Propaganda; Committee on Publicity; Committee on Membership; Finance Committee; Auditing Committee; these committees to be appointed by the President.

V. MEETINGS. 1. The annual meeting of the Council shall be held at the same time and place as that of the Executive Committee of the Federal Council. One-fourth of the regularly enrolled membership shall be a quorum.

2. The Executive Committee shall meet quarterly. Special meetings may be called by the President. A majority of the members shall constitute a quorum.

VI. MEMBERSHIP DUES shall be Five Dollars annually, payable at the beginning of each calendar year. These dues shall be applied to the payment of the necessary expenses of the organization as authorized by the Finance Committee. Assessments for additional necessary expenses may be levied on the recommendation of the Finance Committee, approved by the Executive Committee and by a majority of the members of the Council. Members in arrears one year shall lose the right to vote and they may be dropped from the roll at the discretion of the Membership Committee.

VII. AMENDMENTS to this Constitution may be made upon a majority vote of those present at the regular meeting of the Council, due written notice of the same having been given the members at least one month in advance of said meeting.

An Executive Committee was chosen consisting of the officers and Nolan R. Best, James R. Joy, Rev. C. C. Morrison, Rev. Curtis Lee Laws, Rev. Howard A. Bridgman and F. M. Barton, Chairman Finance Committee. Alfred R. Kimball was chosen as treasurer.

The Editorial Council now has sixty-five members, representing the denominational press of practically all the constituent bodies of the Federal Council as well as several interdenominational journals. The Executive Committee has had three meetings during the year 1920, the last of which, on April 16, was devoted to a consideration of the relationship of the Editorial Council to the Federal Council. The members of the Executive Committee felt that the organization could not assume any direct oversight of the Federal Council's publicity program nor were they in favor of any plans that might involve expense to the members nor the investment of much time or effort. The Editorial Council is then, for the present, a fraternal association of the editors of Church jour-

nals expressive of their mutual interest and for the occasional promotion of fellowship and the interchange of ideas.

The secretary of the Editorial Council has sought to broaden the publicity program of the Federal Council, which is his especial concern, so that it will increasingly appeal to the editors. He has also secured the coöperation of a splendid group of Church papers in the syndication of material by an able British writer. The increased use of the secretary's office as a clearing house for general information and the securing of illustrations or other needed material is one indication of the possibilities that open before this work of guiding the coöperation that should logically develop in American religious journalism. The chief obstacle to making the work effective has constantly been the lack of funds for the merest beginning of a service to the Church press that would represent the ideals in the minds of those who founded the organization. In every meeting of the Editorial Council the need of a general Church publicity service has been urged. A way must surely be found to meet this demand of the day. A step in the direction of filling one phase of this need is seen in the announcement of the Research Department of the Commission on the Church and Social Service that it will soon be prepared to give to the religious press authoritative facts regarding social and industrial situations that seem to call for especial attention. Increasingly the Church must face the problem of a coördinated and effective Christian publicity.

ERNEST C. WAREING, *Chairman.*
JASPER T. MOSES, *Secretary.*

STATEMENTS OF AFFILIATED, CONSULTATIVE AND COOPERATING BODIES

1. COOPERATION IN FOREIGN MISSIONS

The development of coöperation and unity in the foreign missionary movement has been so fully set forth in preceding reports made to Quadrennial Meetings of the Federal Council that it is not deemed necessary to narrate it here. The purpose of this statement, therefore, is limited to a survey of the present situation with regard to coöperation in foreign missionary work, both at the home base and on the field, with special reference to progress made during the last four years and with brief suggestions as to the bearing of this development upon the churches themselves.

I. Coöperation at the Home Base

The agencies through which coöperative efforts are undertaken in developing missionary interest and supporting the movement are so well known as not to require any extended statement concerning them. Chief among them, of course, is the Foreign Missions Conference of North America and the auxiliaries which it has brought into being.

1. *Coöperation Among the Boards.*

The Foreign Missions Conference of North America has behind it a history of more than twenty-five years, during which it has filled a central place in the life of the missionary agencies through providing a common ground for developing mutual understanding, common policies and united approach to large missionary problems. It exists, according to its constitution, "primarily for the consideration of questions relating to the administration of foreign missions and for the investigation and consideration of matters of practical interest to the participating boards and societies."

Its standing committee, the Committee of Reference and Counsel, functions for the Conference in a wide range of most important subjects, and administers a budget of about $75,000. It is organized into several sub-committees, including those on Emergencies and Reference, on Missions and Governments, on the Cultivation of the Home Church, on Interdenominational and Undenominational Agencies, on Principles and Methods of Administration, on Medical Missions, on New Work in Foreign Mission Lands, and on Statistics. While created primarily "to foster and promote a true science of missions," it has developed to the point where it also carries

on certain important administrative tasks for the boards, as, for example, in connection with affording oversight to the union churches in Anglo-American communities, giving assistance in securing pastors and, in several cases, in meeting their financial needs.

The annual conference held every year is an occasion of great value in giving expression to the common interests of the missionary agencies. It is attended by representatives of upwards of seventy organizations. The reports of these annual gatherings constitute the most valuable record of the development of American missionary agencies and work. Other special conferences are also held from time to time, the most notable one during the present Quadrennium being the three days' conference on "The Christian Occupation of Africa," held in November, 1917, and participated in by twenty-four organizations, considering the problems of the African field as a whole.

The necessity of continuous study of the outstanding missionary problems obviously rests upon all the boards. And since Lutherans, Baptists and Episcopalians face substantially the same problems, the economy of a central agency is apparent. In the subcommittees of the Conference instrumentalities exist for dealing coöperatively with these questions. As special occasions arise provision is also made for investigating problems on the field. Within the last two years two notable undertakings of this sort have been the sending of a commission to Equatorial Africa to study the question of industrial education and the joining with the British societies in a commission to study the whole problem of village education in India. The latter question is acute because of the great illiteracy of the Indian Christian community, as a result of the mass movements that within a few years have brought hundreds of thousands into the Church. The census of 1911 showed eighty-five per cent of the Christian community unable to read, and in the villages, of course, the percentage is even higher. The Commission has conceived its task broadly, considering the whole problem of raising the social, educational, moral and religious life of the Indian village.

A specialized agency for more detailed research is found in the Missionary Research Library and the Bureau of Statistics and Research, both maintained by the Committee of Reference and Counsel of the Foreign Missions Conference of North America.

The Research Library now includes more than eighteen thousand bound volumes and more than five thousand pamphlets. Within the last year alone more than sixteen hundred volumes and five hundred pamphlets were added. It is probably the most valuable collection of its kind in this country,

and its staff is available for special assistance to those who avail themselves of the library's facilities. The Bureau of Statistics and Research publishes the Foreign Missions Year Book of North America and periodically prepares such comprehensive statistical material as the Quinquennial Statistical Survey. It provides, moreover, a staff of technical workers in this field which can be called upon at any time. In connection, for example, with the representations of the missionary societies to the Peace Conference, it carried on important investigations and assembled indispensable material.

In guiding in the training of missionaries an indispensable coöperative work is being done by the Board of Missionary Preparation, established by the Foreign Missions Conference. It has developed a body of valuable literature summarizing the best opinion on the special qualifications and training needed for particular types of service and for approach to the various great religions. In addition to its annual meetings, it holds special conferences on such subjects as the best use of the furlough and the training of missionaries for evangelistic, for medical and for educational work. It keeps in touch with theological schools and other educational institutions both with a view to securing provision for proper training and to giving counsel as to where specialized training along various lines can be secured. It has special committees on the linguistic preparation of the foreign missionary, on specialization in training, on facilities and courses available for missionary candidates, and other important subjects. It thus renders a conspicuous service with a thoroughness which no denominational agency could hope to approximate.

One of the most important phases of the work of the Foreign Missions Conference, and one which has been fraught with special significance during this Quadrennium, concerns the relations between foreign missions and governments. Serious problems concerning passport regulations, the securing of religious liberty, the protection of missionary rights and other matters have been handled in behalf of all the participating boards. An outstanding illustration was the sending of a special committee to the Peace Conference to represent the American societies, in coöperation with British and French societies, in safeguarding the interests of foreign missions, particularly in colonial terrtories that were the subject of discussion.

The Committee of Reference and Counsel has coöperated with the Federal Council in a joint appeal for famine sufferers in India in 1919 and with its Commission on Relations with the Orient both in studying the Korean situation and immigration laws in their bearing upon missionary work in the Orient.

A notable development in coöperation among missionary boards, which falls chiefly within this Quadrennium, is that of the Committee on Coöperation in Latin America. Growing out of a special conference on missions in Latin America, called by the Committee of Reference and Counsel of the Foreign Missions Conference of North America, in 1913, it has come to represent officially the thirty boards engaged in work in Latin America. The Congress on Christian Work in Panama, held in 1916, gave its work a great impetus and has shown the indispensable necessity of such a committee. What it has accomplished in the Latin American fields is discussed in a later section of this report.

The American Christian Literature Society for Moslems, made up of representatives of the missionary boards engaged in work in Mohammedan fields, began its active work just before the beginning of this Quadrennium. It helps to support the Nile Mission Press and coöperates with the various missions among Moslems in promoting evangelism through the printed page.

The Federation of Woman's Boards of Foreign Missions, established in 1913, but in large measure dating from the creation of the Central Committee on the United Study of Foreign Missions several years earlier, unites some twenty woman's boards, "to stimulate united prayer and study and a spirit of fellowship of service; to secure a deeper realization of the whole task of foreign missions, a clearer understanding of difficulties and problems, a fuller development of resources, and a truer conception of the dignity, scope, and purpose of woman's work for missions."

2. *Coöperation in Producing Literature.*

The motives that lead Presbyterians to support the foreign missionary movement and to study its work are the same that lead Methodists to do so. It is the one Christ who is to be made known and whose Spirit is everywhere at work transforming human life. So the missionary literature that Presbyterians and Methodists need in order to be kept intelligently in touch with the progress of the Kingdom is the same. This was recognized in the establishment of the Missionary Education Movement nearly twenty years ago, more recently functioning as the Missionary Education Department of the Interchurch World Movement. It has prepared and issued many mission study text-books that are used widely by most of the evangelical denominations. The Central Committee on the United Study of Foreign Missions, maintained by the Federation of Women's Boards of Foreign Missions, also produces missionary study texts, some of which are published in coöperation with the Missionary Education Movement. When, however, one considers the total volume of missionary litera-

ture produced, one cannot help concluding that coöperation in this field has thus far been developed only to a relatively meagre degree.

Certain coöperative enterprises in missionary journalism demand our attention in connection with the consideration of missionary literature for the home base, especially the International Review of Missions and the Missionary Review of the World. The former, published by the Continuation Committee of the Edinburgh Conference, has appeared without interruption in spite of the fact that the war interfered with the functioning of the Committee in other lines of work. Its value in developing constructive policies and interpreting the deeper aspects of the missionary enterprise it would be simply impossible to exaggerate. The Missionary Review of the World, during the Quadrennium, has been published under a scheme of reorganization which provides for official representation of both the Home Missions Council and the Foreign Missions Conference upon its editorial council, so that it has become the general interdenominational missionary organ in this country.

3. *Coöperation in the Education of the Home Church.*

In the promotion of missionary interest and the education of the Church at large to a sense of responsibility for the missionary cause significant results have been secured through interdenominational conferences. The Young People's Conferences conducted by the Missionary Education Movement deserve particular notice. Held every year in various centers throughout the country and making provision for ten days of mission study, consideration of both home and foreign missionary work, and devotional and inspirational addresses, they have done much to train teachers of mission study classes in local congregations and to inspire enthusiasm for the missionary cause. The great conventions of the Laymen's Missionary Movement held in many large cities a few years ago, though now discontinued, also had large value in stimulating missionary interest and knowledge. They reached literally hundreds of thousands with the message of the bigness and the oneness of the task.

But in educating the home church, as well as in the production of literature, there is obviously vastly more that could advantageously be done coöperatively. To interpret the whole task of the Church to the whole Church and to release energies adequate to carry it out and to secure greatly enlarged contributions for the cause, demand a degree of united promotion that has not yet been attained. This is generally agreed to have been the most significant thing that the Interchurch World Movement undertook to do and the need for a united approach to this problem is an abiding one.

4. *Coöperation in Recruiting for Missionary Service.*

The Student Volunteer Movement has for more than a quarter of a century been a most valuable recruiting agency for the foreign missionary cause. It is, of course, independent in its organization and therefore not strictly within the limits of the present discussion. Yet it has such coöperation with the missionary boards, particularly their candidate secretaries, that it is generally recognized as a necessary instrumentality in this field. At the student conferences conducted by the International Committee of the Young Men's Christian Association and the National Board of the Young Women's Christian Association the influence of the Student Volunteer Movement is always strongly felt, and through its own local conferences and quadrennial conventions, the last of which was held at Des Moines a year ago, thousands of students are faced with the missionary appeal. What the Student Volunteer Movement is doing in recruiting for foreign service is a convincing evidence of the great need for a similar effort in securing the enlistment of life for other forms of Christian service. A first step in this direction was perhaps made a few months ago when a representative of the Home Missions Council was assigned to coöperate with the Student Volunteer Movement in the effort to secure recruits for home mission fields.

5. *International Missionary Coöperation.*

The international coöperation among missionary agencies developed in the Continuation Committee of the Edinburgh Conference was interrupted by the war. Coöperation between nations on opposite sides of the conflict became impossible. In 1918, however, the need for some international body to function in connection with grave problems accentuated by the war led to the establishment of the so-called "Emergency Committee of Coöperating Missions," representing countries outside of the Central Powers. Three important questions of common concern required its attention: relations between missions and governments, safeguarding the interests of missions in the peace settlement, and the general correlation of plans. The action initiated by the Committee of Reference and Counsel and carried out in connection with British and French Protestant societies in making representations to the Versailles Conference in behalf of the missionary bodies has already been referred to. Particularly noteworthy in its achievements was the securing of protection of German mission property in enemy territory from confiscation.

Last June the broken threads of international missionary coöperation were more completely knit up, as a result of the conference at Crans, Switzerland, when persons identified with missionary organizations in the Central Powers were also

present. It was a most important gathering, dealing not only with the present position of German missions, but also with a whole complex of questions including relations with governments, religious toleration, missionary liberty and educational policies in relation to governments. Its most important work was the drawing up of plans for a new International Missionary Committee. These plans have now been referred to the several national missionary organizations and to the constituent boards. In general it provides that so far as possible interdenominational coöperation will be left to the national organizations (like the Foreign Missions Conference of North America), with such international meetings for conference and correlation of activities as may be necessary.

II. Coöperation on the Foreign Field

On the foreign field itself the movement toward coöperation and unity has clearly advanced much more rapidly than at home. During the early period of the missionary movement, of course, this development had not yet begun. The missionaries were so few in number and so widely scattered that there was little overlapping. In many great areas only a single denomination was represented. The question of denominational relationships did not arise until the missionary enterprise had developed to such an extent that missionaries and churches on the foreign field were in close contact with one another. And even after the problem came sharply into view it was many years before much progress was made in dealing with the problem, aside from a recognition of the need for more united efforts. Within the last two decades, however, and particularly since the Edinburgh Conference in 1910, progress has been nothing less than phenomenal, both in the development of local union enterprises of various kinds and in the relations of denominations themselves to one another.

1. *Union Institutions on the Foreign Field.*

In China alone to-day the union missionary institutions run up into the scores, including the union universities in Peking, Tsinanfu, Nanking, Chengtu and Foochow. In India there are a score. In all Latin America four years ago there was hardly a union school, union paper or union administrative agency. To-day there are no fewer than twenty-two.

A. Educational Institutions

Special attention should be called to the significant union institutions that have been established during the period roughly covered by the past Quadrennium of the Federal Council. Particularly noteworthy is the advance in education for women. Four fine new union colleges for women have been opened within the last few years. In India just before

the preceding Quadrennium was drawing to a close the Christian College for Women at Madras began its work, an enterprise in which no fewer than twelve British and American boards participated, including Congregational, Anglican, Presbyterian, Methodist, Baptist, Reformed and Lutheran. In China about the same time Ginling College (for women) at Nanking was established by the joint action of five American women's societies. In 1918 at Vellore, India, a new medical college for women was opened supported by Reformed, Baptist, Lutheran and Presbyterian boards. April 30th of the same year saw the opening of the Women's Christian University in Tokyo, under Japanese auspices, by the joint action of Baptist, Methodist, Episcopal, Presbyterian, Reformed, Congregational and Disciples boards, a step described as "one of the great events of mission history in Japan." The significance of the event is more readily appreciated when it is understood that there is not yet in Japan any governmental college for women.

Significant union educational enterprises for men have also been developed in the Orient during the same period. Just before the beginning of this Quadrennium Peking University had been reconstituted as a union of the American Methodists and Presbyterians and British and American Congregationalists. In 1916 the College of Theology definitely began its work, the first department to function; in 1917 the Preparatory Department and the College of Arts and Sciences were opened. In 1917 the Shantung Christian University, which had been in existence for several years, was concentrated at Tsinanfu and enlarged. Although maintained chiefly by the Presbyterian Church in the United States of America and the English Baptists, a half-dozen other agencies, including the British High Church Anglican mission, the English Wesleyans, the Canadian Presbyterians, the Presbyterian Church in the United States, the London Missionary Society and the United Lutheran Church coöperate in one or more departments. In 1918 the charter of the Fukien University, which had been opened in 1916, was obtained, four bodies coöperating. In Korea the same year the Chosen Christian College, with six departments, was opened at Seoul, four boards coöperating. In Africa in 1917 a union theological school, known as the Fourah Bay College, was opened at Sierra Leone.

In Latin America more rapid progress in coöperative undertakings has been made during the last four years than in any other area of the mission field. At the time of the Panama Congress coöperation in missionary enterprises still had in Latin America a virgin field. Since that time more than a score of coöperative projects have been undertaken, including

evangelical seminaries in Mexico, Porto Rico, Chile and Brazil, union book depositories in Cuba, Porto Rico, Chile, and Mexico, and union Christian papers in each of these four countries. There are also in Argentina a union college and an evangelical training school; in Valparaiso an evangelical normal school; in Brazil a union hospital and a university federation which binds together several professional schools and secondary schools; in Mexico, Cuba, Porto Rico and Brazil secretaries for coöperative missionary work. In Uruguay an international faculty of theology and social sciences at Montevideo has been definitely approved by the Methodist Episcopal, Northern Presbyterian and Disciples boards, and will constitute a more ambitious enterprise than any yet undertaken in Latin America. In Santo Domingo and Haiti an extensive program of evangelistic, educational, institutional and medical work, under the direction of a union board of trustees which will project the work without denominational organization, is now beginning to function. In fact, in all the leading Latin-American fields a program of union enterprises is definitely in mind and is developing vigorously.

Even in theological education the union program has been developed to a most remarkable degree. In addition to the interdenominational seminaries recently established in Latin America there are union theological institutions of longer standing in Manila, Seoul, Peking, Nanking, Canton, Tsinanfu, Foochow, Bangalore, and still other cities. In one or more of these institutions Northern, Southern and English Methodists, Northern, Southern, Canadian and Scottish Presbyterians, English and American Congregationalists, Disciples, English and American Baptists, the Church of England, Reformed, Lutherans, United Brethren, and Friends participate. In China it is estimated that to-day fifty per cent of theological students are enrolled in union institutions.

Indeed, it would not be too much to say that in the establishment of higher educational institutions coöperation is to-day, with few exceptions, the generally accepted policy of the missionary boards. In fact, such coöperation is to-day almost a practical necessity. When state governments are now developing great educational programs, the missionary agencies, with their limited means, cannot hope to compete successfully and fulfill their unique function unless they pool their resources. Economy not only of money, but also of life is secured, since specialization is made possible that is out of the question in institutions with smaller staffs. More important, perhaps, than even these considerations is the appeal that unity in action makes. Its apologetic value and its service in developing a spirit of brotherhood among the native Christians can hardly be exaggerated.

B. Medical Work and Other Lines

In medical work union is likewise common. Such union medical colleges as those for women at Ludhiana and Vellore in India, and at Peking, are among the leading institutions for training women physicians in the Orient. The well known Severance Medical College and Hospital in Seoul is the medical center for practically all the missions in the southern part of Korea. Plans have just been completed for making the Baptist hospital at Puebla, Mexico, a union institution. In China and Korea, at Hangchow, Huchow, Wonsan and Pingyang, union hospital enterprises have been carried on for several years, and have been reported upon in former statements to Federal Council Quadrennial Meetings.

Nor does even this account exhaust the list of significant kinds of union institutions. Language schools are now generally carried on by united action, as in Nanking, Peking, Tokyo and several centers in India. Schools for the children of missionaries or of foreign residents are maintained at Shanghai, Tokyo and various other cities. Union churches for Anglo-American residents are maintained at Manila, Hankow, Tokyo, Yokohama, Kobe, Shanghai, Peking, Mexico City, Rio, Santiago, Havana, San Juan, and in the Panama Canal Zone.

C. Different Types of Union Institutions

Before leaving our consideration of union institutions it may be worth while to examine the principles on which these enterprises have been established and are being administered. In general there are four different types of institutions.*

(1) There are, in the first place, certain institutions that are denominational so far as their staff and control are concerned, but which, being maintained by the body that is much the strongest in that area, are recognized as functioning for all. The college at Harpoot in Asia Minor and the medical center at Taranfu in Shantung are illustrative of this type. While not union enterprises in a technical sense, in effect they accomplish the same end.

(2) In the second place there are union institutions that are independent in organization. They are under the direct control of a board of trustees made up of individuals from various churches. The denominational boards as such are not the responsible authorities, however closely they may be associated. Robert College at Constantinople, the Syrian Protestant College at Beirut and the Canton Christian College are fine examples of this method of organization.

(3) A third group of institutions represents a union among denominational families. Even though the coöperating

* For this analysis this report is largely indebted to an address by Burton St. John at the Foreign Missions Conference in 1920.

churches are not widely dissimilar they are represented by separate boards with their own characteristics, so unions of this somewhat limited sort do nevertheless constitute a definite achievement in unity. As typical of this class might be cited the Baptist College at Shanghai and the Lutheran Theological Seminary in Central China.

(4) In the fourth place we find the institutions which are interdenominational in the strict sense of the term. The denominational agencies themselves choose their official representatives on the governing board and contribute to its joint support. Typical of this form of procedure are almost all of the institutions that we have discussed above,—such notable institutions as the five union universities in China, the language schools, the publishing houses, the women's colleges at Vellore and Tokyo, the hospital and medical college at Seoul, and the theological schools at Bangalore, Canton, Nanking and elsewhere. When one realizes that with hardly more than one or two exceptions there is not a large Protestant denomination that is not coöperating in some of these union institutions he realizes how profound are the influences that are at work.

2. *In Other Coöperative Undertakings.*

More far-reaching still are the united efforts being made to deal in a constructive way with educational policies from the standpoint of the missionary movement as a whole. Substantial progress has been made within this Quadrennium. In China the China Educational Association, which has been at work for some years, has developed further so that a second secretary was added to its staff in 1918. It is aiming to work out a comprehensive common policy for Christian education throughout the republic. It publishes a quarterly journal on education. Nine local Christian educational associations have been developed within the last few years, working in coöperation with the national association, and it is proposed that each of these shall have an administrative secretary, a Chinese associate secretary, and a director of teacher-training. In the Congo an interdenominational committee was formed in 1918 to coördinate the curricula of the various schools and to consider general educational policies. This was particularly demanded because of the enlarging operations of the colonial governments in educational work. The Committee on Coöperation in Latin America maintains a Secretary on Education on the field, who is constantly visiting the mission schools with a view to a more effective handling of educational problems.

Another outstanding development which falls chiefly within the last four years has been in connection with public health education in China. Inaugurated by the China Medical Missionary Association in 1915, the movement has already ren-

dered conspicuous service in providing literature, exhibits, lantern slides and lectures on this vital subject.

In the production of Christian literature there has been another call for coöperation. The literature so sorely needed in a non-Christian land is the same for Baptists, Methodists or Presbyterians. Considerable progress in this line has recently been made. In 1917 the China Christian Literature Council was organized, to meet the desire for a more united approach to the problem, and is being promoted by the China Continuation Committee. A constitution was adopted which provides that the Council may exercise executive as well as advisory functions if so desired.* In India the interdenominational agency known as the National Missionary Council has lately made a survey of the existing Christian literature and of further needs. In Japan the Christian Literature Society is directly representative of and supported by the various missions. In Korea the Korean Religious Book and Tract Society is the agency of all the missions. In Latin America, as already noted, union book depositories, publishing houses and journals have been developed in several of the capital cities during the last four years and even larger projects for furnishing a Christian literature to the Spanish and Portuguese speaking world are now under way. The work of the American Bible Society in circulating the Scriptures throughout the world is too well known and of too long standing to need description.

In the promotion of Sunday School work an increasing degree of coöperation is being secured in several fields through the work of the representatives of the World's Sunday School Association, which, within the last Quadrennium, has been reorganized so as to make it officially representative of the Sunday School and the missionary boards of the churches. Its field representatives in Japan, China, Korea, Egypt, the Philippines, Brazil, Argentina and Chile are pushing the development of Sunday School work and through training conferences, the promotion of literature, and otherwise are trying to make a united approach to the problems.

Probably the most far-reaching line of coöperation of all has been so far only referred to, but needs to be emphasized strongly in any adequate narrative of the situation,—the work of the interdenominational committees on the field known in the Orient generally as Continuation Committees and in Latin America as Committees on Coöperation. In all the continuation conferences held in the Orient in 1912-1913, as a result of the Edinburgh Conference, the need for greater coöperation and unity was urged, and in some of the larger fields definite agencies for inter-mission conference and coöperation

* For the Constitution see Appendix B, 1918 China Missions Year Book.

were formed. In India the National Missionary Council and Provincial Councils were established. As a result valuable surveys have been made and common counsel taken upon public questions affecting all the missions, such as temperance and education, including the question of the conscience clause. Principles of comity have been developed and the activities of the various agencies more closely coördinated in many ways. During the war it was recognized as the agency with which the government would deal in regard to missionaries of alien nationality. The National Council has recently been making a survey of mission problems and work which surpasses anything yet undertaken. In China the Continuation Committee is made up in a less official way, being composed of individuals (one-third of them Chinese) from various missions. As in India, it studies common problems from the standpoint of the work as a whole, promotes coöperation in educational, literary, evangelistic and medical work, and carries on surveys. It has been making valuable studies of the right attitude for the Church on such issues as polygamy, ancestor worship and mission organization, and serves also as a valuable link between the home base and the field. In Japan the Continuation Committee is constituted by the appointment of eight men by the Federation of Japanese Churches, eight by the Conference of Federated Missions, and eight others designated by the sixteen thus chosen. Its special significance is less in the scope of its activities than in its bringing the Japanese churches and the missions into a close relationship in promoting evangelism and making surveys of social conditions. The Conference of Federated Missions, just referred to, embraces practically all the Protestant missions except the Anglican. It established the Christian Literature Society, publishes the Japan Evangelist and the Year Book known as "The Christian Movement in the Japanese Empire." In general it may be said of all these Continuation Committees that their functions are advisory, their authority resting on their experience and their intrinsic value. They provide a most valuable central organization which can speak for the missionary movement on a field as a whole and study the common problems.

One of the most outstanding coöperative movements in the Orient, largely promoted by the Continuation Committees, has been only mentioned,—the evangelistic movement. There is no more conspicuous aspect of the Christian Church in Asia than the wave of evangelism during the last few years. In Japan in 1917 the National Evangelistic Campaign, begun in 1914 by the Japanese churches, was closed. As a result of its meetings twenty-seven thousand had expressed a decision to be followers of Christ. In China a yearly evangelistic effort has become a settled part of the Church's work. For

three successive years (1917-1919), a week of evangelism at the time of the Chinese New Year has been arranged, no fewer than twelve hundred congregations participating. The China Continuation Committee has two full-time secretaries promoting evangelistic work. In the South India United Church an annual week of evangelism is now a regular part of the work, as a result of its noteworthy campaign in 1914. The Madras Representative Council has a secretary for exclusively evangelistic work. Altogether the growing emphasis on simultaneous evangelism is not only a great expression of, but also a new stimulus to, the spirit of Christian unity.

The great development in Latin America, promoted by the Committee on Latin America, has already been referred to. The statement made to the Federal Council four years ago by its Committee on Foreign Missions outlined the program of coöperation proposed for Latin America along lines of printing and publication, education, theological education and territorial occupation. At that time the program referred not to actual achievements but to future ideals. To-day great steps have already been taken toward translating that program into actualities.

The Committee on Coöpertion in Latin America vigorously promotes this development by providing for conferences and joint discussion, by making studies and surveys of the fields, by fostering the coöperative publication of Christian literature, by developing coöperative institutions, by arranging for territorial agreements and the more adequate occupation of the field as a whole and by assisting committees on coöperation on the fields. It now provides for a secretary for literature in Brazil and secretaries for coöperative work in Porto Rico, Cuba and Mexico. During the last year it has arranged for a conference in New York on Indian work and one in Central America on general coöperative enterprises. It has surveyed the virgin fields of Santo Domingo and Haiti, with the adoption of a comprehensive union program for serving these neglected peoples. A review designed to reach the educated classes, "La Neuva Democracia," has been successfully established. Union institutions have been fostered, with results already noted, and plans for the allocation of territory have been carried out, as indicated in a later section of this report. Regional committees on coöperation, directly representative of the mission boards, now cover the entire Latin-American field, being nine in number.

3. *Movements for the Union of Churches.*

Beyond these union undertakings in various forms of local work and the larger coöperative enterprises covering the missions of a country as a whole lie various movements for a closer relationship between the denominations themselves.

These have taken the form of comity agreements for delimitation of territory, federations, and even organic unions. Former Quadrennial reports of this committee have described at some length both such agreements as those made in the Philippines assigning areas to the exclusive responsibility of a certain board, and also the formation of various federations of the evangelical bodies, such as those in Japan, Korea, Szechuan province in China, the Philippines and Porto Rico. We need here, then, only refer to them, although attention should be called in passing to the notable declaration made by the Japanese Federation of Churches in 1919, on the occasion of the thirtieth anniversary of the granting of the national constitution, setting forth the responsibility of the Christians in Japan for the establishment of true democracy.

Concerning the development in the direction of allocation of territory in Latin America, within the period of the last Quadrennium, a word should be said. In Cuba important adjustments have been made, the Disciples in 1918 having agreed to turn over their work to the Presbyterian Church in the United States of America and to retire from the Island. The Southern Presbyterians have more recently done the same, and consequently the zone system will be practically effective over the Island. In Paraguay the Methodists have withdrawn from a large territory, to give the Disciples full responsibility. In Peru the Methodists, the Free Church of Scotland and the Evangelical Union of South America have come to an agreement as to territorial responsibility. In Mexico in 1919 the final consummation of territorial allotments was definitely reached. The missionary map of Mexico has almost been re-made in the last few years with a view to eliminating overlapping and making possible the occupation of new fields, thus effecting what is probably the most radical rearrangement of territorial responsibility ever effected on a mission field.

But the movement toward church unity on the foreign field has in several places gone far beyond comity and federation. We do not need here to repeat former statements concerning the union of various families of denominations, as the result of which there came to be in Japan, for example, only five large denominational groupings,—the Lutheran, Congregational, Presbyterian, Anglican and Methodist Churches—each including the converts of the missions of various branches of these Churches. The so-called "Church of Christ in Japan" includes six Reformed and Presbyterian communions. In India the South India United Church has included for more than a decade the missionaries and Indian Christians of the missions of the American and English Congregationalists, the Reformed Church in America and the United Free Church of Scotland. During the last Quadrennium, however, there

have been three outstanding movements on the foreign field in the direction of a comprehensive union on a wider scale, and of these we need to take special notice. They have occurred in South India, in China and in Africa.

A. China

In China the twelve churches of the Presbyterian order have been gradually moving toward union for thirty years. In April, 1918, at the fifth meeting of their Federal Council, which had been established in 1907, this Council resolved itself into a Provisional General Assembly for all of China. At the same meeting a group of Congregationalists from both American and British societies were sent by their bodies to express a desire for federation with the Presbyterian churches, the object being "such comparison of views and adjustment of practice as shall prepare the way for ultimate organic union." In January, 1919, a doctrinal basis and plan of union were agreed upon by representatives of the bodies concerned. If approval is given by the boards at home, a meeting to constitute a general assembly is to be called in 1921. The resultant body is to be called "The United Church of Christ in China," and its purpose is declared to be "to bind the churches together in one body with a view to developing a self-supporting and self-propagating Chinese Church which shall present a united living testimony to Christ and worthily represent to the world the Christian ideal." Other bodies, particularly the English Baptists, are also considering entering this United Church. Furthermore, local unions with other denominations are explicitly encouraged.

Various local unions have existed in China for some years, the best known, perhaps, being at Tsinanfu, between the English Baptists and the American Presbyterians, begun in 1906. A significant local organic union, reaching over a considerable area of the Presbyterian and Congregational churches in South Fukien, was decided upon in 1918, to take effect in the following year, having been definitely approved by the judicatories of both bodies. The churches established by the missions of the Reformed Church in America and the English Presbyterian Church have from the very beginning been united in an independent Chinese Church. The churches established by the London Missionary Society, hitherto organized in a separate conference, now join in the united Church. For the future, therefore, while there are three missions working in the area, the Chinese Christians will be bound together in one self-governing church, with an adult membership of eight thousand.

The Anglicans of America, Great Britain and Canada in China have constituted one church for several years. The Lutheran missions of the United States, Norway, Sweden, Finland, Denmark and Germany, at a joint conference in

1917, adopted a "Constitution of the Lutheran Church of China," providing for a federation of synods, with a triennial General Assembly. This constitution has been submitted to the boards at home and some of them have already taken favorable action.*

B. India

In India, in April, 1919, a basis of union and constitution for a "United Church of Christ in India" was drawn up as a proposal for the organic union of the Presbyterian, Congregational and the South India United Churches. About the same time a conference, under the presidency of Bishop Azariah, was held at Tranquebar, in South India, at which a group of native ministers of the Anglican Church and the South India United Church issued a statement proposing a union between them. After these two proposals had been made an even further step in the direction of church union was taken in the form of an unofficial statement signed by members of the Mar Thoma Syrian Church saying that they felt that the time was ripe for the union of the Syrian Church with the Anglican and the South India United Churches on the lines of the same proposal which had already been made for the union of the other two bodies.

Official action on the proposed union is still awaiting the definite action of all the bodies concerned. The far-reaching significance of such a union can hardly be overemphasized. It would be the first time since the Reformation that the bridge between the Episcopal and the non-Episcopal Churches has been spanned and the first time since the division between the East and the West in the eleventh century that bodies related to these two great branches of the Church have ever come together. The Syrian Church in India traces its history back to the fourth century, and tradition even says it was founded by the Apostle Thomas in the first century. The proposal calls for an episcopacy, accepting the fact of the episcopacy, and not any theory as to its character, and for mutual recognition of the equality of the ministry and of the membership of the existing churches, and provides that the resultant church is to be an autonomous and independent entity.

The statement of the members of the Mar Thoma Syrian Church in response to the utterance of the members of the Anglican and South India United Churches is memorable: "After centuries of the bitter experience of disunion, we, like yourselves, do not desire to perpetuate such divisions. We are glad to see that you propose union not on any basis of compromise but on comprehension, whereby each body shall contribute its treasury and tradition to the enrichment of the whole. . . . We believe that it is under the guidance of the Spirit

* For this Constitution see Appendix D, of the China Missions Year Book for 1917.

that union is now proposed between the Anglican, Syrian and Free Church bodies. This would unite three churches, representing the Western Catholic, the Eastern Catholic and the Free Protestant Churches. It would be the first instance in history where union has been effected between East and West, between Catholic and Protestant, between Episcopal and non-Episcopal bodies. The prayer of centuries would thus be answered."

C. Africa

The widely discussed Kikuyu Conference in 1912 proposed a scheme for federating Presbyterian, Anglican and other societies working in British East Africa. Vigorous opposition by the Bishop of Zanzibar led to a reference of the matter to the Archbishop of Canterbury. At a second conference at Kikuyu in 1919 a proposal for an alliance more along the lines of the Archbishop's conciliatory statement was put forth. A constitution was drawn up by official representatives of the Church Missionary Society (Anglican), the Church of Scotland Mission (Presbyterian), the Africa Inland Mission, the United Methodist Church Mission and the British and Foreign Bible Society. It recognized that "in existing conditions intercommunion between Episcopal and non-Episcopal communions is not yet possible," but they definitely affirmed the need of a united church and say they will not rest until they all share one ministry. In the meantime, the statement says, the several bodies "resolve to form an alliance with a view to moving along agreed lines of action appropriate to each society so as to prepare the way for further organic unity." To the council thus established each of the constituent bodies is to send representatives, and it proposes to organize united educational, medical and social work.*

III. Bearing on the Work of the Church as a Whole

Such is the story, fragmentarily and partially told, of recent development in coöperation and unity in the work of foreign missions. It is a record of unmistakable and far-reaching progress. In spite of the interruption or postponement of many coöperative enterprises on account of the war, in spite of severed international relationships for a time, we are on a further frontier of advance in unity in the missionary movement than we have hitherto known.

What has happened on the foreign field cannot be without far-reaching effect upon the Churches at home. In the first place, the missionary boards in this country must either ap-

* For a fuller discussion of the movements toward church union now taking place in India, China and Africa see the "International Review of Missions," January, 1920. The text of the plan of union and doctrinal basis for the "United Church of Christ in China" is printed as an appendix to that number, as also the proposals concerning the union in India and the alliance in East Africa.

prove or disapprove what is undertaken over there. As a matter of fact, approval is practically unanimous. With hardly more than one or two exceptions the leading missionary societies have expressly committed themselves as thoroughly in accord with the development on the foreign field, in the direction of coöperation and unity.

And, in the second place, this development affects not only the mission boards at home, but also the Churches themselves. We cannot hope that this movement will advance to the degree that all agree to be essential for the foreign field unless the Churches at home can keep pace with that development. The Church in China and the Church in America being one church, we shall not long be able to develop united churches there if we have disunited churches here. Commission VII of the Edinburgh Conference made this statement, the truth of which becomes constantly more apparent: "In the matter of unity the mission field is leading the way, but it does not seem that the movement can advance far with safety apart from the coöperation of the Church at home."

In the third place, it is clear that the existing coöperation in foreign missionary work needs to be linked up more closely with the other coöperative enterprises of the Church. We no longer think of foreign missions as set over against home missions. Increasingly we discover that the winning of the world to Christ is interwoven inextricably with the Christianizing of all aspects of our own national life. Nor can we separate our foreign mission responsibility from our responsibility for Christian education,—each is inevitably tied up with the other. Foreign missions must more completely be a part of our program of religious education and, on the other hand, our best educational resources must be developed for the missionary enterprise. In a word, the task of the Church is a single task. This being so, it is not enough that coöperation be secured among the missionaries on the field; not enough that coöperation prevail among all our foreign mission agencies at the home base. Beyond any question there is a fundamental need for a fuller coördination of all the agencies of all the Churches in order that the whole Church, seeing its whole task, may coördinate its forces in such a way as to undertake that task as one.

SAMUEL MCCREA CAVERT

(in consultation with the secretaries of the Committee of Reference and Counsel and the Committee on Coöperation in Latin-America.)

2. THE HOME MISSIONS COUNCIL

The Home Missions Council is the central clearing-house of forty-one Home Mission Boards and Societies of twenty-three denominations. Organized in 1908, for ten years the Council's functions were determined in an Annual Meeting; and then expressed through the activities of committees, composed of the members of the bodies which it represented. Needing a more constant and efficient administration, in 1918 it established a permanent office, and engaged an Executive Secretary and staff. Through its committees which are still employed, the Council brings into the special fields of Home Mission activity the experts of the denominational boards, and secures effective coöperation.

The Home Missions Council, and the Council of Women for Home Missions, are in close coöperation and accord; their offices adjoin; their committees are largely joint committees; they have frequent conference and consultation.

With the Federal Council of Churches, and with practically all other interdenominational and benevolent organizations and societies, the Council has fellowship, and inter-relates its plans and its work.

The following may be cited as outstanding instances of successful achievement in the domain of coöperative endeavor:

1. In 1918 all of the denominational agencies engaged in missionary work in the territory of Alaska joined in forming "The Associated Evangelical Churches of Alaska"—the central committee of which is the Committee on Alaska of the Home Missions Council. This Committee has received reports from representatives of different denominations who have made studies of conditions and needs in Alaska, has aided in allocating responsibility for specified areas, and has helped in making exchanges of territory between denominations in the interest of more efficient and more economical administration, has considered and reported upon methods of service, adapted to present needs, and has coöperated with governmental and other agencies at work in Alaska.

2. The Committee on Church Building has prepared for publication a manual of designs and plans of church edifices, arranged in the order of village, suburban, community, city, and rural.

3. The Committee on Comity and Coöperation carried to very successful completion, in the summer of 1919, a plan known as "The Every Community Service Endeavor" in the State of Montana. In accordance with this plan, protracted conferences were held, and after personal inspection of typical Home Mission projects in the State by the national Board secretaries and the State Home Mission workers, assignment of responsibility for the execution of Home Mission Work in one hundred and nine different areas was made to the different denominations. A permanent organization, known as The Home Missions Council of Montana, continues giving oversight and efficiency to these plans. In 1921 the committee expects to carry similar endeavors into the State of Washington.

4. Jointly with representatives of the Federal Council, the Committee on Plans and Policies for Hebrews has held a fruitful

conference with representatives of the Central Conference of American Rabbis. In this conference misunderstandings were removed respecting the terms, and efforts made under them, in "Americanization" and "Christianization." This committee is considering the difficult problem of promoting better relations between Jews and Christians.

5. The Committee on Indian Missions held a conference of more than one hundred missionaries to Indians in Wichita, Kan., in September, 1919. A Conference of Board Secretaries at Wallace Lodge, Yonkers, N. Y., in September, 1920, made assignment of unoccupied mission fields among the Indians to consenting Boards. This Committee is leading in a movement aimed at restricting the use of the deleterious bean — Peyote — among the Indians, and has rendered helpful service in adjusting relationships between church Boards and departments of the Government.

6. The Committee on Migrant Groups has given special attention to the need of workmen in lumber camps, in the areas of the Northwest, the Central North, and the South. In the lumber camps of the Northwest the propaganda of the I. W. W. is strong. As a part of the investigation inaugurated by the Interchurch World Movement, and cared for by this Committee, four coöperating Boards have had theological students spend their summer vacations in these lumber camps, with the twofold purpose (a) of learning actual conditions through personal experience, and (b) of exerting the steadying influences which Christian workmen, without proclaiming their missionary connections, may exert upon their fellows. The Council of Women for Home Missions has been conducting a fruitful piece of experimental missionary service among the cannery workers, consisting chiefly of women and children. The Boards are to receive the results of studies made amongst the harvesters by representatives of the Interchurch World Movement.

7. The Committee on Negro Americans in September, 1919, called a conference of representative whites and blacks of both North and South to consider the threatening race relations, and shared this conference with the Committee on Negro Churches of the Federal Council. An important pronouncement was then made, and was given to the public through the press, and to church organizations, and has been distributed to the extent of 20,000 copies under the title "A Race Crisis." The Home Missions Council has assigned an Associate Secretary, Rev. Rodney W. Roundy, to this special field of Negro Americans. Mr. Roundy has held conferences in many of the cities into which the negro migrations from the South have brought unassimilated thousands, including New York, Newark, Philadelphia, Washington and Pittsburgh, and has attended others in Baltimore, Chicago, Detroit, Cincinnati, Toledo, Cleveland and Buffalo. All of these have aimed at foreseeing and preventing clashes between the races. Mr. Roundy has written a pamphlet, "The Negro—An Asset of the American Nation," which has been printed entire in some church papers, and is having wide circulation as a separate pamphlet.

8. In the field of Americanization, the Council has published a Bulletin for Pastors, a Poster with informing information upon it for young people, a Sunday-School Program with an accompanying booklet of stories, and a pamphlet entitled "Americanization—a Program of Action and Service for the Churches." These pieces of literature have jointly run into a circulation of nearly half a million copies. Using the material gathered by the Interchurch World Movement, the Committee on New Americans has in hand the following completed results: (a) A report upon all of the Sunday-School and educational literature in foreign languages, published in

the United States, with a just evaluation of each. This is in coöperation with the Sunday-School Council of Evangelical Denominations, which represents the publishing houses of the denominations. (b) A report upon the religious literature (including tracts and periodicals) in foreign languages, published in the United States, with an evaluation of each. (c) The Committee has in hand seventeen manuscripts of race-groups studies, prepared by specialists, which it is hoped soon to publish. It is further expected that a permanent bureau of information, available to all Boards, will be established in which information respecting these kinds of literature will be kept up to date. Already the Methodist Episcopal Board, loaning its staff for the purpose, is furnishing the beginning of this bureau.

9. The Committee on Orientals and Hawaiians has held conferences in October, 1920, in Los Angeles and San Francisco, at which have been representatives of the Boards and agencies which are working on the Pacific Coast for the Chinese, the Japanese, Hindus, Koreans and Armenians. Adjustments of work have been made, so as to avoid conflict and overlapping, and agreements have been reached respecting responsibilities and plans.

10. The Committee on Spanish-Speaking Peoples in the United States has published "A Study of Mexicans and Spanish-Americans in the United States," by Rev. J. S. Stowell, which was begun under the direction of the Interchurch World Movement. With this information as a basis, and with the knowledge possessed by the persons present, programs for advanced work in education in evangelistic and social service, and in the fuller occupation of the field, have been worked out in conferences held in October, 1920, in Albuquerque, New Mexico, El Paso, Texas, and Tucson, Arizona.

11. A Committee on Mormonism has held several meetings in New York City, and one conference in Salt Lake City, with reference to the following features of missionary service in Utah and adjacent states: (a) The equipment and the personnel of Protestant Churches, as compared with Mormon churches; (b) the literature relating to Mormonism; (c) a common educational policy; (d) colportage—its methods and results; (e) a lectureship. The Council of Women and the Home Missions Council have published, through the press of Fleming H. Revell Company, the "Foundations of Mormonism," by Rev. William E. La Rue, a book addressed to the intelligence of educated Mormons.

12. Through the Committee on Recruiting, the Home Mission Force, the Home Missions Council and the Council of Women for Home Missions have established relationships with the Student Volunteer Movement, the Church Boards of Education, and the Student departments of the Y. M. C. A. and the Y. W. C. A. For four months in 1920 the Congregational Home Missionary Society loaned the services of Rev. William S. Beard, to investigate this important field of coöperation, and outline plans. A special associate Secretary of the Council, Rev. J. S. Stowell, is now engaged in promoting these plans, and enrolling and corresponding with Homeland Volunteers.

13. The important Committees (a) on Cities, (b) on Town and Country, and (c) on Community and Industrial Relations have suspended to quite a degree independent action, while coöperating, by the loan of their staffs, and of important Board workers, with the Interchurch World Movement. When the Interchurch World Movement ceased its activities at the end of June, 1920, the Home Missions Council took over the surveys, in their varying stages of incompleteness; met the expenses of investigating the material, and

endeavored to extract the values, expecting the Committee on Reorganization of the Interchurch World Movement to report in September or October. This emergency service has been protracted awaiting the report of that Committee. At the time of making these statements, fifteen persons in the employ of the Home Missions Council are compiling the data assembled, and making write-ups. There is still uncertainty as to the value of these results, and the use to which they can be put.

14. In the field of Publicity, the Home Missions Council has an efficient Committee, headed by Dr. Ralph Welles Keeler, who sends information to the church press of the country relating to the whole Home Mission field and its several parts.

15. The Home Missions Council is represented in the Committee on Coöperation in Latin-America, and through its representatives in that Committee—which it calls its Committee on the West Indies —cares for the joint work in Cuba, Porto Rico, and the developing plans of work in Haiti and Santo Domingo.

16. Several years ago the Home Missions Council set up a committee on Ports of Entry. Because it was desirable to have in this Committee representatives of Jewish organizations and of the Catholic Church, this Committee was given a kind of independency—its name has been changed to the General Committee on Immigrant Aid at Ellis Island. This Committee reports to the Home Missions Council through the Committee on New Americans.

The Home Missions Council maintains most cordial relations with all of the great interdenominational and undenominational organizations, which are promoting human welfare and the purposes of the Christian church, such as, the Foreign Missions Conference of North America; the American Bible Society; the Church Peace Union; the Young Men's Christian Association; the Young Women's Christian Association; various organizations for the betterment of the Negroes and the Indians, and similar bodies. Its very genius is to inter-relate, coördinate, and help. It is sharing in most of the larger movements which are tending toward the fuller coöperation of Christians, in bringing in amongst men the realization of the Kingdom of God.

ALFRED WMS. ANTHONY,
Executive Secretary.

3. THE FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

Not every beginning has a known date. Women who serve a great cause like that of foreign missions are inclined to get together for practical and inspirational barter whether interdenominational markets have been planned or not. An informal conference of women of different boards was held before the Parliament of Religions (1893). Other gatherings followed, usually with an interval of one year, without the formality of federating. They were called "Interdenominational Conferences."

The outstanding event of 1900 was the Ecumenical Conference held in New York City. And the greatest day for women was April 24th, when Miss Abbie B. Child presented a scheme for systematic mission study to be followed by women of all communions. The Central Committee for United Study of Foreign Missions was then created, representing at first five, later seven denominations. This committee reported regularly to the Interdenominational Conference, although it was not appointed by it.

The World Committee which organized the woman's program for the Ecumenical Conference went out of existence that year, leaving the Central Committee for United Study the only national interdenominational committee to offer a report to the Conference of Woman's Boards of Foreign Missions. It became necessary for it to assume leadership in the organization of summer schools of missions. This was in response to a growing interest in the study of Central Committee text-books, and a demand for trained leaders of study classes. Northfield, in 1904, was the pioneer summer school.

The year 1910 is marked in red and gold as the Jubilee, the program of which was initiated by the Central Committee. The story of its nationwide success, of the enthusiasm of its luncheons, assemblies, prayers, and gifts is known to all.

In 1911 the boards voted to federate for conservation of Jubilee gains, since the Central Committee had begged to be released from all responsibility save that of publishing study books. In 1912 a large attendance of delegates, meeting on the invitation of the Jubilee Continuation Committee of Philadelphia, adopted a new plan of federation, leading in 1913 to an organization of five Territorial Commissions and a General Advisory Commission. In 1914 the publication of a Bulletin was begun.

In 1915 the suggestion was made of merging the Triennial Conference of woman's boards, inaugurated in 1912, and the Federation, for the sake of simplicity and strength in organization. In 1916 the merging was successfully achieved, "the

wedding celebrated," as the Bulletin for April, 1916, expressed it, "at 25 Madison Avenue, Woman's Boards of Foreign Missions of North America."

During this brief history of sixteen to twenty years there have been evolved the following:

1. A Federation that is purely advisory and yet truly and widely influential, an organization that democratically makes a place for the representatives of the Boards of smaller as well as larger communions, a plan that is both stable and flexible.
2. A Bulletin of four pages appearing six times a year in the "Missionary Review of the World."
3. Six standing committees on which serve 40 women representing 14 different Boards.

   Home Base:
   - Student Work.
   - Publication and Literature.
   - Methods of Work.
   - Summer Schools.

   Foreign Field:
   - Interdenominational Institutions.
   - Christian Literature for Women and Children in Mission Fields.

4. Practical Helps in foreign mission education and propaganda such as a National Day of Prayer for Home and Foreign Missions, several new Summer Schools, many local missionary unions of women's auxiliaries, lecture courses and institutes on the study books, pageants, lantern slide lectures, forums and rallies, often entered into by the Protestant constituency of an entire community.
5. Coöperation.
   This has been evidenced by hearty endorsement of and work for the World Alliance of International Friendship, Y. W. C. A., the Federal Council of Churches of Christ in America, the Council of Women for Home Missions, the Laymen's Missionary Movement, Student Volunteer Movement, and the Interchurch World Movement.

At the time of the last annual meeting (January, 1920), there were 35 Boards of women for Foreign Missions coöperating in the activities and financial responsibilities of the Federation, out of 54 listed in the Directory. The reports of all committees were full of the joy of accomplishment and enthusiasm for future opportunity. No discouraged or discordant note was sounded.

Especial attention should be called to the completion of 20 years of Central Committee publications. During the first decade 850,000 books were sold and studied; in the second

decade 1,000,000. If we count the children's books the total for the 20 years would be about 2,500,000.

Christian literature for women and children of mission fields can also prove progress in spite of poverty. Much more money should be applied by all Boards to this work if advantage is to be taken of the very favorable conditions offered by China's new phonetic alphabet, by India's hunger for child literature, by Japan's need for clean and uplifting books, and by the general dearth in all our mission fields.

Our knowledge of the seven union institutions in India, China, and Japan has been icreased by a deputation of women who went to the East (1919) to gain information on various phases of work: collegiate education, primary and secondary education, religious education and evangelism, medical, social service, Christian literature, problems in administration. The reports of these seven commissions will be of great value to all the Boards.

The five union colleges (at Madras and Lucknow, India; Nanking and Peking, China; and Tokyo, Japan) and the two medical schools (at Vellore, India, and Peking, China) present stories of marvelous growth and serious needs. Begun in faith, developed by prayer and effort, they now stretch longing hands to America, begging for sufficient space and equipment to enable those to enter who have already applied for training as doctors, nurses and teachers.

The function of the Federation is, and probably always will be, the collecting and distributing of foreign missionary intelligence. But this can be made an inspiration to bring about larger gifts of prayer, money, time and talents, and to further a more cordial spirit of unity and coöperation among all the Women's Boards, and the churches they represent. "The task to be performed is too great for any denomination alone successfully to meet. In the reconstruction that follows the war there is a greater call than ever before for the focusing of all denominations upon great strategic centers and the establishment there of institutions of education and religion of surpassing strength." "More and more is it apparent that a work is possible through coöperation that is not possible to single Boards, and enthusiasm characterizes a program that unifies the interests of large agencies working for a common cause." These quotations express the raison d'etre of the Federation of Woman's Boards of Foreign Missions of North America.

Grace G. Farmer,
Editor of Federation Bulletin.

4. THE COUNCIL OF WOMEN FOR HOME MISSIONS

One definition of "affiliate" is "to receive into a family." Joying in the growing family consciousness which more and more, through love for our Elder Brother, is binding the acknowledged children of God, the Council of Women for Home Missions as an affiliated body brings to the Federal Council greeting and sisterly affection. "Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord."

There have been a few changes in the constituency of the Council of Women during the four years now ending, Lutheran bodies having united, the Women's Missionary Society of the Presbyterian Church in Canada, Western Division, having been heartily welcomed by the Council, and the groups of boards which were corresponding organizations having become constituent. There are now seventeen constituent boards and two consulting boards: the National Board of the Young Women's Christian Associations and the National Woman's Christian Temperance Union. Thirteen Schools of Missions all the way from Massachusetts to California and Texas, and from Michigan and Minnesota to Florida, are affiliated with the Council of Women.

This Council brought to the meeting of the Executive Committee of the Federal Council held in Baltimore, last December, a short report of its cooperative work, but this is the first time we bring a report to a Quadrennial meeting.

The Annual Report of the Council of Women for 1916 records representation on a Commission of the Federal Council, and also the presence of appointed delegates at the conference of organizations engaged in various forms of community work held in connection with the third Quadrennial meeting of the Federal Council. The report of the next year recounts that "the Council of Women for Home Missions has come into a well-established relation with the Federal Council as a cooperating organization," and that Spring delegates were sent in answer to the call of the Federal Council to meet in Washington "for prayer and conference, to prepare a suitable message for the hour," and among other things, "to formulate Christian duties relative to conserving the economic, social, moral and spiritual forces of the nation." The outline of duties prepared by the Council of Women and sent to its constituent and corresponding organizations included the following: Americanization of foreign-tongued people, preservation of child labor laws and standards of labor, the care of Negroes attracted north in large numbers by high wages, conservation of food and suppression of personal extravagance,

assistance in local Red Cross work, and provision of suitable amusement and recreation for soldiers and sailors off duty.

In October of that year, the Council of Women was represented at the Efficiency Congress held in Pittsburgh by the Commission on Inter-Church Federations. This Congress, which had for motto, "That they may be one; that the world may believe that Thou hast sent me," "has been considered the finest example of Protestant unity ever shown" up to that time.

The General War-Time Commission of the Churches, the Commission on the Church and Social Service, the Home Missions Council, and the Council of Women for Home Missions cooperated in work in the industrial field in 1918. In July of that year, a joint committee on War Production Communities was formed. The cooperation of several denominational War Boards and Councils was secured and an understanding with the Young Men's Christian Association, the Young Women's Christian Association, and the Ordnance Department of the Government. The War Department gave the responsibility for Protestant church work in ordnance reservations to the joint committee, a responsibility similar to that given to Catholic and Jewish organizations.

The Council of Women was represented both at the special meeting of the Federal Council in Cleveland in May, 1919, when steps were taken to form an Editorial Council of the Religious Press, and at the meeting of the Executive Committee, in December of the same year, when the Editorial Council was further perfected.

A number of members of the Council of Women serve on Commissions and Committees of the Federal Council in denominational capacities, and the President is a member of the Administrative Committee of the Federal Council.

Looking back over the quadrennium a deepening cooperation with the Home Missions Council is noted. The programs for Home Mission Week in November have been provided by joint committees on themes such as "America for Humanity—A Challenge for Service"; "Christian Americanization: Our National Ideals and Mission"; "The Soul of Democracy; Christian Service, Personal and Social." The Councils have this fall cooperated with the American Mayflower Council in celebrating the Pilgrim Tercentenary.

Invited to attend the sessions of the annual meeting of the Home Missions Council in 1916, the two Councils have since then prepared together the annual meeting program, joint so far as the consideration of topics of interest to both, but separate as to the large majority of the business.

At the annual meeting in January, 1919, the Council of Women unanimously voted to "express desire for the closest degree of cooperation between the two Councils and suggest

that this cooperation be arrived at through joint committees representing all common lines of work, such committees to consist of men and women, the women to be appointed by the Executive Committee of the Council of Women for Home Missions." In accordance therewith the following joint standing committees have been operative during 1920: Home Mission Committee of Review, Alaska, Church Building, Cities, Comity and Coöperation, Community and Industrial Relations, Indian Missions, Migrant Groups, Negro Americans, New Americans, Orientals and Hawaiians, Plans and Policies for the Hebrews, Publicity, Recruiting the Home Mission Force, Spanish-Speaking Peoples in the United States, Town and Country, West Indies. Women have served as chairmen on two of these committees. Other standing committees of the Council of Women are: Study Courses and Literature; Schools of Missions; Schools, Colleges, and Young People's Conferences, Women's Church and Missionary Federations. It would require too long even to outline the cooperative work of these committees, but the list is here given that you may judge of the breadth and scope of the work. A word should, however, be said in regard to a few of these activities.

The mission study theme for 1916-1917, the year of the Latin-American Congress in Panama, was "The Two Americas," the textbooks issued by the Council being "Old Spain in New America," "From Plaza, Patio and Palm," and "Children of the Light House." The Quadricentennial of the Protestant Reformation was celebrated in 1917-1918, and the Council issued "Missionary Milestones" and "Bearers of the Torch." "Christianity and the World's Workers" was the theme for 1918-1919, the textbooks being "The Path of Labor" and "Jack-of-All-Trades." The above books were issued by the Council for use in women's, young people's, and children's study groups respectively. In the publication of the senior book for the next year, 1919-1920, the Missionary Education Movement coöperated with the Council of Women, thus providing one home mission book on the current theme of the year for all adult groups: "Christian Americanization—A Task for the Churches." "Called to the Colors" was the Junior book that year. For 1920-1921 the Missionary Education Department of the Interchurch World Movement, which functioned in place of the Missionary Education Movement, united with the Council of Women in publishing "The Church and the Community" for adults, "Serving the Neighborhood" for young people, and "Mr. Friend-o'-Man" for the children. Considerable supplemental material is, of course, provided for use in connection with these books, and incidental leaflets and other publications are issued.

The program for the interdenominational Home Mission Day of Prayer in Home Mission Week in 1917, 1918, and

1919, was prepared by the Council. In accordance with the desires of the women of the churches, the Day of Prayer for Foreign Missions and the Day of Prayer for Home Missions were finally united, and on February 20, 1920, the first Friday in Lent, the Day of Prayer for Missions—World-Wide Missions—was observed, the theme being "The World to Christ We Bring," the program being prepared by a joint committee of the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions.

Conventions for Women, paralleling those of the Laymen's Missionary Movement, and addressed by the same speakers, were held on the Pacific Coast in 1917-1918, the Federation of Woman's Boards of Foreign Missions and the Council of Women providing a field representative who arranged for these conventions and organized missionary federations.

In 1918 a joint Committee of Conference was formed composed of representatives of the Federation and the Council "to consider points of mutual interest and to promote unified activity." One outcome of this committee has been a Suggestive Constitution for state and local Women's Church and Missionary Federations. Some one hundred and seventy federations are listed, many of them independent organizations, a few being departments of City Federations fostered by the Federal Council. The Council of Women has, as above cited, a committee to promote the formation of such federations in order to deepen spiritual life and to further the establishment of the Lord's Kingdom through cooperation in meeting the great opportunities and needs which confront the Church, and to quicken community consciousness and Christian responsibility.

The Council of Women heartily cooperated with the Interchurch World Movement along many lines, one of which was the securing for the Movement of a carefully itemized survey with full data of work done by the boards constituent to the Council, tabulated both by denominations and by groups of people served. Each station was located on a denominational map showing varieties of work carried on at each, and other maps were made of each field showing location of each station under the various Women's Boards and Societies.

The Council of Women was represented at the National Conference of Women held under the auspices of the Women's Activities Department of the Interchurch World Movement in Washington, D. C., in February, 1919. The two hundred and eighty delegates represented twenty-one denominations, forty mission boards, and thirty-one states.

A new outstanding unoccupied field of mission work discovered by the survey of the Interchurch World Movement was the migrant workers in farms, canneries, harvest fields, and labor camps. In response to a recommendation of the Move-

ment, work among women and children in the small fruit, vegetable and canning industries was carried on by the Council at three experimental stations in New Jersey, Delaware, and Maryland this past summer, seven women's boards furnishing the funds. Three types were selected: a station near a truck garden where the produce is shipped fresh and there are no canneries, a cannery owned by an individual, and one owned by a corporation. The Council supplied the workers, the canners the buildings, and the community its backing and interest especially through a local committee of women. It is expected that by the time this report is presented the Council will have opened an experimental station at an oyster cannery somewhere on the Chesapeake.

A committee representing the Home Missions Council, the Council of Women for Home Missions, the Young Men's Christian Association, and the Young Women's Christian Association, has considered the provision of a more adequate program for the religious education of Indians, and the securing of denominational responsibility for all unreached Indian fields. A conference was held at Wichita, Kansas, in September, 1919, attended by workers in the Indian field, representatives of boards, of the Government and of many Indian tribes. A conference was held at Yonkers, New York, in September, 1920, to which report was made of the Interchurch World Movement survey and unoccupied or inadequately occupied areas were allocated to the various boards.

The Committee on Recruiting the Home Mission Force, one of the joint committees of the Home Missions Council and the Council of Women, is seeking to coordinate, dignify and strengthen recruiting on behalf of homeland service. It is cooperating with the Student Volunteer Movement, the Student Young Men's Christian Association, the Student Young Women's Christian Association, the Missionary Education Movement, and Church Boards of Missions and of Education.

The "Woman's Home Mission Bulletin," the official organ of the Council, has appeared in the "Missionary Review of the World" since July, 1917, four pages being occupied by this Bulletin in alternate issues of the "Review."

FLORENCE E. QUINLAN,
Executive Secretary.

5. THE COUNCIL OF CHURCH BOARDS OF EDUCATION

The energies of the Council of Church Boards of Education were very largely addressed during the year to the task of conducting the American Education Survey of the Interchurch World Movement. This consisted of an elaborate investigation of hundreds of institutions classified under four general heads, namely, denominational and independent colleges, tax-supported institutions, theological seminaries and religious training schools, and denominational and independent secondary schools. A considerable measure of success attended the efforts of the Council in this field, with the result that there is now at the Council's disposal a large amount of material bearing upon Christian education with special reference to the development of leaders. Phases of this material are being tabulated, interpreted and published by the Council of Church Boards of Education on its own account and in conjunction with various national educational associations. The annual meeting of the Association of American Colleges which is to be held at the Hotel Astor on January 6th-8th, is to be devoted very largely to phases of the American Education Survey.

During the year about one hundred and fifty colleges and universities have taken official action approving the definition of a unit of Bible study for church schools and other secondary schools made by a Commission of the Council. This approval carries with it the agreement to grant to students who have completed the work outlined in this definition in accordance with its terms one unit of entrance credit for admission to college. This means that the work done by Sunday Schools and church schools which are able to conduct Bible study for their students of secondary grade on the plane of the educational requirements of this definition will be recognized as worthy of academic credit by the colleges.

The Council has a Committee on Religious Education working in conjunction with a similar committee appointed by the Sunday School Council of Evangelical Denominations. This committee is formulating a definition of a Department of Religious Education for Colleges and Universities and is giving attention to the possible development of Schools of Religion in denominational and other colleges.

The Council also has a Committee on Evangelism in Colleges which is attempting to formulate and recommend the best methods of presenting the claims of the Kingdom of Jesus Christ to college students.

The Council is represented conjointly with the Home Missions Council, the Council of Women for Home Missions, the Young Men's Christian Association, the Young Women's Christian Association, and the Student Volunteer Movement,

on the Committee of Six which is engaged in formulating methods of cooperative approach to students of secondary and college grade for life enlistment in Christian service.

During the year the Board of Education of the Southern Baptist Convention has been permanently organized, and while as yet not officially affiliated with the Council of Church Boards of Education, is drawing largely upon the experience of the Council and of the various constituent Boards. During the year, also, the Council has been called upon to furnish data to other denominational representatives who are now planning to organize Commissions or Boards of Education.

As indicating in a practical way the progress in the field of cooperative educational work, it may be reported that one of the Boards of Education which was considering the establishment of a college in one of the newer states, requested the Council to make a careful study of the field and possible constituency of such an institution before definite steps were taken. The representatives of the denominations in two other states have also called upon the Council to assist in the establishment of interdenominational colleges in those states. These practical evidences of the substitution of cooperation for denominational rivalry which in too many instances in the past has marred enterprises of this sort, are very encouraging.

During the year the Council has appointed on full time an Associate Secretary for work in the University Centres and in connection with the theological seminaries, and while this is merely a beginning, it indicates some progress in these most interesting and vital fields.

The Executive Secretary of the Council is called upon to represent the cause of Christian education in many conferences of national and international import, and before numerous assemblies. Mention may be made in this connection of the National Citizens' Conference on Education called by the United States Commissioner of Education through the Department of the Interior, the American University Union in Europe, and the Committee on Franco-American Exchange of Scholarships and Fellowships.

ROBERT LINCOLN KELLY,
Executive Secretary.

6. THE SUNDAY SCHOOL COUNCIL OF EVANGELICAL DENOMINATIONS

The Sunday School Council came into existence ten years ago as a natural and logical step in the development of the work of religious education.

The Sunday School Associations in the States and Provinces in North America had developed great strength under the fostering care and solidifying influence of the International Sunday School Association. These were exerting a vigorous and helpful influence upon the work of the schools of the churches of all communions, but were not in any way responsible to, or directed by, the programs of these Communions.

Twenty years ago the churches through their Boards of Religious Education, undertook to strengthen greatly their church schools, with the result that programs took on a more definite form, objectives became more clear, and the policies of these Boards were more vigorously pressed in the schools. This resulted in the necessity of modification of the lines and kinds of work that had previously been carried on by the International Sunday School Association, and its affiliated State associations, and the assumption of much of this work by the church boards working together. The result was the organization of the Sunday School Council of Evangelical Denominations of the United States and Canada, ten years ago.

The new Council in the field, alongside of the International Association, which had flourished and served for half a century, resulted in situations that at times were strained and difficult; but the leadership of both organizations recognizing that growth involves change, sometimes accompanied with pain, patiently set themselves to work out the problems which they faced.

During the ten years that have passed, some very difficult problems have been solved in an entirely satisfactory way. The complete reorganization of the International Sunday School Lesson Committee so as to make it representative of the evangelical denominations in North America, was brought about without loss to either party, and with great gain to all. The World's Sunday School Association was completely changed in its organization so that the church boards having to do with religious education as well as those responsible for Foreign Mission work, are now officially represented on the Executive Committee of this Association, and make up one-half of that body; other changes equally significant have been effected and always with perfect good feeling and goodwill on the part of both bodies.

Still it was felt that however much coöperation might be secured, the existence of two organizations, unrelated, and both attempting to direct Sunday School work in the same field, must always result in confusion, and expose both parties to the danger of serious friction. This situation is the more serious while one of these organizations remained without direct relationship to the church boards that are primarily responsible for all the work in the church schools. It was therefore proposed three years ago that steps should be taken to reorganize the Sunday School Council so as to include in its membership not only denominational editors, publishers, and educational secretaries, but also the secretaries and departmental heads of the International Sunday School Association and its auxiliary, national, State and provincial associations; also to reorganize the International Sunday School Association and all of its national, State, and provincial associations, so that their executive committees should consist of fifty per cent representation from the denominational church boards in proportion to their Sunday School enrollment.

Negotiations on this matter have been continued over two years, and it is our pleasure to report that the desired end has been attained. The Sunday School Council now has in its membership almost fifty per cent representatives from the territorial organizations, and the International Association and State Associations have, or will have, on their membership official denominational representatives equal to one-half of the total number.

There are still two bodies, but each represents equally both interests, and the field and function of each is clearly defined.

The Sunday School Council is made up of the employed workers of the international, State and provincial associations, and the educational secretaries, editors and publishers employed by the Sunday School Boards of the coöperating evangelical denominations. Its functions are advisory. It will study situations, propose policies and formulate standards which will be recommended to the Church Boards and to the International Sunday School Association.

The International Sunday School Association's membership includes fifty per cent appointed territorially and fifty per cent appointed by church boards, and this body becomes the executive body to carry out the policies that may be decided upon for coöperative work.

There are two bodies, but these are so related as to make their interests one, and the plans and policies of the Church Boards of Religious Education are thus fully safeguarded and materially advanced.

This is not regarded by either party as the final situation in the leadership of the work of religious education. It is a step and a long step of progress, but both bodies have agreed

to move as rapidly as possible toward "a complete merger of both organizations into one new organization with a new name, and under a new charter, and with functions to be mutually agreed upon." How soon this will be realized remains to be seen, but steps have already been taken to secure this end and no delay in progress will be encouraged. In the meantime the Sunday School Council reports the full success of its effort to correlate these two organizations into a unified leadership of the Sunday School work of North America on a basis that gives promise of vigorous advance, and puts the whole into official relation with the Church Boards of religious education.

GEORGE T. WEBB,
Secretary.

7. THE AMERICAN BIBLE SOCIETY

The four years since the last meeting of the Federal Council cover the saddest period in the world's history. There are, however, many revelations of goodness and mercy which have been made manifest during this period. In the circulation of the Holy Scriptures there has never been such an opportunity. When one thinks of the blood-stained battlefields of Europe he does not realize that more than twenty million copies of the Scriptures, in between ninety and one hundred languages, were distributed among the warring forces of all nations. These Scriptures were distributed to soldiers in the trenches; they reached the prisoners in the prison camps in all the different countries; they were carried in the pockets of the soldiers' uniforms; they were a comfort in the hospitals; they were used in classes in the cantonments; and they awakened an interest and a demand for the Bible such as society has never known.

Before the United States entered into the war, the American Bible Society had taken up the task of reaching the different armies already engaged in the conflict. Hundreds of thousands of copies of the Scriptures were sent over by the assistance of individuals, and of Churches and of the World Sunday School Association. These Gospels and Testaments were given to the armies of Russia and Austria and Germany and France and all of the powers on both sides of the battle line.

As it appeared probable that the United States would be drawn into the conflict, the officers at the Bible House began to order by the carload paper to be ready for any emergency that might occur. They also procured rolls of khaki and of a navy blue cloth and they made a study of the Scriptures that were likely to be useful. They settled upon the Book of Proverbs, the Book of Psalms in the Old Testament; the Gospel of St. John in the New Testament and the entire New Testament. Some time after the selection had been made and special editions were in process of preparation, the officers were interested in looking back over the records of the Society to discover that exactly the same selection of Scriptures was made by those who were at the Bible House in charge of affairs in the Civil War in 1861. A Bible in good type, bound in khaki, was gotten ready for chaplains in cantonments. Without a dollar in the treasury to meet any of these obligations, and with all the resources of the Society pledged and more than pledged to the regular work at home and abroad, the Board of Managers undertook to reach every soldier and sailor in the United States Army and Navy and supply him with a copy of the New Testament. In order to avoid setting up sub-agencies for this purpose, the Society undertook to

reach these young men through the chaplains and the Young Men's Christian Association, which had been recognized by the Government as the agencies for religious work in the Army and Navy. The largest grant of Scriptures ever made so far as the Society is informed was over a million copies, khaki bound, given to the soldiers and sailors through the Young Men's Christian Association in the summer and autumn of 1917 and the winter of 1918. The total war distribution of the American Bible Society through free gift and distribution always below cost, amounted to 6,387,943 copies of the Holy Scriptures.

The embargo forced by the war conditions on transportation across the Atlantic caused the Society to undertake the supply of Bibles and Testaments in foreign languages both for the people of the United States and for the Army and Navy which it had been accustomed to receive from the agencies of the British and Foreign Bible Society and other Societies in Europe. It prepared by processes of photography ten whole Bibles in Roumanian, Finnish, Bulgarian, Hungarian, Lithuanian, Russian, Bohemian, Ukrainian, Polish and Armenian, and the New Testament in Roumanian, Yiddish, Greek, French, Spanish, Italian, Portuguese, Russian, Polish and Czech.

In these various war enterprises the Society expended close to half a million of dollars. Special gifts of individuals and Churches for these purposes have almost covered the unusual expenditures.

The ordinary work of the Society has been carried forward under difficulties that cannot be stated. Every problem possible apparently has been faced, shipping disorganization, strikes, financial difficulties, war conditions in many countries making impossible contact with the foreign offices of the Society.

The issues during the four years have been as follows:

1917	5,604,768
1918	4,818,564
1919	6,040,707
1920	3,752,309
Total of	20,216,348

During the four years Rev. Dr. John Fox, for 20 years one of the Corresponding Secretaries of the Society, resigned owing to ill-health, and Rev. H. O. Dwight, LL.D., for over a decade the Recording Secretary of the Society, died. The title of the Corresponding Secretaries has been changed to "General Secretaries." Mr. Frank H. Mann, of New York City, a member of the Presbyterian Church in the United States, was elected one of the General Secretaries in February,

1919. The Treasurer, Mr. William Foulke, died July 1, 1920, and Mr. Gilbert Darlington, of the Protestant Episcopal Church, has been elected in his stead.

In the United States the Scriptures for the Navajo Indians have been published. In Latin America a new Spanish Version of the New Testament has been prepared, and certain translations of the Gospels in the Bolivian Quechua and a Gospel of St. John in the Ecuador Quechua have been issued. In Asia, a Siamese Version has been carried forward in its revision and a beginning of the translation of the Bible in Kamu has been made. The Revised Japanese New Testament has been published and in the Philippines revision work has gone forward in the Cebuan New Testament. Most important of all probably has been the completion of the task of a generation in the revision of the Wenli and Mandarin Bible in China. This new Mandarin Bible will probably be to the Chinese people what the King James Version has been to the English speaking people.

The Society's finances are not in a satisfactory condition. It has been placed on the budget of a number of the principal denominations, but the Christian Churches of America have not yet realized the necessity for supporting adequately this work.

WILLIAM I. HAVEN,
General Secretary.

8. THE INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF NORTH AMERICA

The following action of the Fortieth International Convention of the Young Men's Christian Associations of North America, held November, 1919, in Detroit, appears in the report of the International Committee made one year ago on the subject of coöperative work with the Churches:

> "That in order to insure the more complete coöperation of the Association and the Churches in aims, in sympathy and in work, it is recommended that each Association, each State Committee, and the International Committee, shall, before projecting work and plans for the year, enter into counsel with representatives of the Churches."

To be sure, coöperative measures did not originate with that significant resolution. Association coöperation with the Churches is a practice that synchronizes with the origin and growth of the Association movement. It has always been taken for granted, often too much so, yet having substantial basis in fact. The distinctive quality in the new action was the recognition that the time was at hand when the matter of relationships with the evangelical Churches called for further emphasis, practice, study and definition all along the line.

The result already has been to stimulate literally hundreds of new approaches on the part of local Associations, State Committees and Departments of the International Committee to the leaders of the Churches in their respective areas of service, looking toward clearer understanding, more collaboration in plan and effort, and closer fellowship. There has been reported scarcely a single situation where the Association's initiative has not been met by a cordiality and comprehension that assure large gains for the united cause. In the majority of cases steps have been taken that will issue in permanent organization and procedure for maintaining and developing these relationships.

Locally, the machinery of coöperation is assuming varied forms, as is to be expected under the condition of each Association being an independent unit under no constraint whatever to observe uniformity throughout the organization nationally. Moreover, each community presents a different combination of conditions in the Churches. Here, the religious program of the Association is determined by a council made up of clergy and laymen chosen by the Churches to represent them, and of the religious work committee of the Association; there, a group of Church representatives sits reg-

ularly with the religious work committee of the Association; or representatives of the Churches meet occasionally with the Association board of directors; or the chairman of the local Church Federation or of the Ministers' Union is elected a member of the Association directorate; or the entire religious work program of the community is planned and carried out under the general direction of an interchurch council in which the Association is a regularly represented member, accepts its share of the whole task, and has its services recognized as being by and for the Churches through their members' service and gifts. In Minneapolis what is known as the Commission of Eight, representing the Ministers' Federation, the Sunday School Association, the Young Men's and the Young Women's Christian Association, meets for regular sessions each month with the function not of legislation, but of providing the opportunity for regular conference on the plans and policies of the agencies represented, in the interest of a more effective coördination of the service of all.

Nationally, there are areas of Church and Association cooperation in which working relations are well advanced. In others only beginnings have been made. The limits of this report admit of a few cases only being described as illustrative. These are in all stages of maturity, but in each instance the past year has been marked by encouraging progress.

In the conduct of the Association Student Summer Conferences, especially at Lake Geneva, Wisconsin, and at Silver Bay, New York, plans are advancing toward full coöperation with the Church leaders. The conference committees themselves in addition to their membership of students and professors include representatives of the Church Boards of Education and are usually attended by other Board representatives. In these conferences the following plan of coöperation has been evolved:

First—To have a representative of each of the leading denominations present throughout the Conference. (This representative is usually selected in conference with the secretary of the Board of Education.)

Second—At least two sessions of the conference are held by denominations, the program being worked out entirely by the denominational representative.

Third—The denominational representative is free to bring to the conference other representatives to speak on the needs and program of the Church at home and abroad.

Fourth—Every facility is offered for the Church representatives to meet student members of their denomination in interviews and groups.

Certain misunderstandings have grown up in connection with these conferences because too high expectations were

maintained concerning their fruitage as recruiting centers. It is now generally recognized that the chief purpose of student conferences is not for recruiting, but for inspirational and training purposes. With this recognition we are finding the Church representatives most eager to coöperate, even though it necessitates turning attention more than formerly to the local institutions as the main field for recruiting effort. In order to make a coöperative plan for all the summer conferences more effective, the Student Department has asked for a joint conference with representatives of the Home Missions Council and the Council of Church Boards of Education.

During the past year the Council of Home Missions and the Student Department have come more helpfully into touch on common ground. Frequent conferences resulted first in a tentative plan of having a recruiting secretary of the Home Missions Council related to the Student Volunteer Movement. A later development has been the establishment of a joint committee on recruiting drawn together at the initiative of the Student Department, representing the Home Missions Council, the Council of Church Boards of Education, the Young Women's Christian Association, the Student Volunteer Movement and the Young Men's Christian Association. This committee will make during the year a careful study of the most feasible plans of bringing the challenge of the whole Church at home and abroad to American students, and it is empowered to put into operation during the year whatever experiment may seem necessary.

The Industrial Department of the International Committee has over a period of several years originated and furthered the observance of Thrift Week until it has reached nation-wide proportions. The United Stewardship Council of Protestant Churches is an organization representing the stewardship promotion of many of the large denominations. This Council has secured the endorsement of their various denominations in a united stewardship program which starts January 17th and includes the observation of National Thrift Week through the coöperation of the Churches with local Thrift Week Committees as a definite part of their own program. The Federal Council of Churches has pledged coöperation by encouraging local federations throughout the country to coöperate with local Thrift Week Committees in observing Thrift Week and to take special responsibilities in connection with the observance of "Share with Others Day."

Association Press is a member of the United Book Agency, which is a wholesaling organization including the American Baptist Publishing Society, the Congregational Publishing Society, the Presbyterian Board of Publication, and the Woman's Press. Association Press furnishes imprint editions to de-

nominations constantly, and also buys imprint editions from them. The aim is to publish books in fields not directly covered by the denominations. While our books are used by the denominations, they cover types of work and fields in the main not handled by the Church committees or publishers. The voluntary Bible study courses represent a very definite piece of direct coöperation with the denominations in the preparation and publication of books. There are several denominational editions in which Northern and Southern Methodists, Presbyterians, Baptists, Congregationalists, and Disciples coöperated. This service was also handled through the Sunday School Council, which represents more than a score of denominations.

The foregoing are but paragraphs of a book that might be written dealing only with like coöperative undertakings. At the end of the complete account, one at all familiar with the facts would know that still only the surface has been turned of a great mine at our very feet awaiting development for Christ and the Church at the hands of Church and Association leaders who will take the trouble to master the not too difficult problems of Christian engineering involved. A single possibility is shown by the extensive use the Canadian Churches are making of the Christian Citizenship Training Program for boys produced by the Association, not for its own use, chiefly or primarily, but as a basis of common action for work with boys in any organization concerned with their all-round development. Here and there in the United States single churches and groups of churches are availing themselves of the program to their great advantage, whereas in Canada entire denominations have recognized its value to them and are acting accordingly.

The Young Men's Christian Associations of North America constitute a brotherhood of several hundred thousand men and boys with equipment representing investments of more than $100,000,000. They have a force of 5,000 employed officers, many embodying good abilities and highly technical training. The organization is continent-wide, with various approaches and far outreaches. Seventy-five years of specialized experience are included in its assets. It is true in heart and mind to the evangel—bone and blood of the evangelical Churches. No desire burns through it so dominantly as the one to serve the Kingdom through the Churches. The forms of usefulness in which the Churches might employ this free, mobile, virile body of men and boys are not nearly explored, and where known are very partially appropriated. The challenge is to the leaders of the Association, but not to them only, nor chiefly. This deserves to have directed to it the consideration of some of the best churchmanship of the day. Prayers

are asked in behalf of the Commission soon to begin their duties under the authority of the Detroit Convention resolution: "To open direct negotiations with the denominations known as evangelical for a careful study of the relations obtaining between the evangelical Churches and the Association."

E. T. Colton, *Secretary.*

9. THE NATIONAL BOARD OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS OF THE UNITED STATES OF AMERICA

The focal point of the year for Young Women's Christian Associations was the legislative meeting of the National Association—the Convention—which met in Cleveland in April. This was the first in a period of five years and was over 51 per cent larger in attendance than any preceding Convention, 2,566 members being present.

Among the unusually important actions of this Convention two are of especial interest and significance in our relation to the Church. The first of these was the adoption of an amendment to the Constitution providing an alternate definition of the basis of membership in *student Associations*. The amendment provides that the statement which follows may be used by student Associations if desired:

"Any student Young Women's Christian Association may be admitted to membership (in the National Organization) whose constitution embodies the following provisions:

The Young Women's Christian Association of ....., affirming the Christian faith in God, the Father; and in Jesus Christ, His only Son, our Lord and Saviour; and in the Holy Spirit, the Revealer of truth and Source of power for life and service; according to the teaching of the Holy Scripture and the witness of the Church, declares its purpose to be:

Purpose

1. To lead students to faith in God through Jesus Christ;
2. To lead them into membership and service in the Christian Church;
3. To promote their growth in Christian faith and character, especially through the study of the Bible;
4. To influence them to devote themselves, in united effort with all Christians, to making the will of Christ effective in human society and to extending the Kingdom of God throughout the world.

Any woman of the institution may be a member of the Association, provided:

1. That she is in sympathy with the Purpose of the Association;
2. That she makes the following declaration: 'It is my purpose to live as a true follower of the Lord Jesus Christ.'

Qualifications for Leadership

1. All members of the cabinet (officers and chairmen of standing committees) shall commit themselves to furthering the Purpose of the Association.

2. Two-thirds of the cabinet members shall be members of churches which are entitled to representation in the Federal Council of the Churches of Christ in America, and only those delegates who are members of such churches shall be entitled to vote in Conventions.
3. Members of the advisory board shall meet the qualifications of cabinet members."

The other important action was the adoption by the Convention of the Social Ideals of the Churches as affirmed by the Federal Council of Churches as the social platform of the national organization. The adoption of this resolution by the Convention was followed by the presentation of the following recommendation from the girls in industry who were in attendance, which indicates their spirit and attitude:

> "Resolved, that we, the girls of the industrial department of the National Young Women's Christian Association, express our appreciation of the coöperation of the national organization in the passing of the National Board's recommendation on 'Social Ideals' which, we believe, will be of as great benefit to all women as to the girl in industry herself. As an expression of our sense of obligation to each other and to all society, we pledge ourselves to do our best in our daily work that industry may do its full share for the service of the world."

The coöperative work of the year has followed along the lines of previous years. Representatives of the National Board staff have served on the Commissions on Christian Education; on Evangelism; on Church and Social Service; on Editorial Council of Religious Press; and on the Social Relations section of the Commission on Interchurch Federations. One member of the staff is a member of the Executive Committee of the Commission on Christian Education. The executive secretary of the Board is a member of the Administrative Committee of the Federal Council. We have coöperated with the Social Service Commission in the preparation of the "Pocket Phrase Book of Economic and Industrial Terms in Common Use." The data on the situation of women in industry which were incorporated in the book, "The Church and Industrial Reconstruction," were contributed by our industrial committee. There has been considerable coöperation between the religious education bureau of the National Board's department of research and method and some other Commissions of the Federal Council. One member of our bureau on religious education has been a member of the Commission on Evangelism of the Church and Community Convention and contributed one section on evangelism through religious education to the report of this Commission. The director of our bureau on religious education and a member of the staff of our industrial committee have been members of the sub-committee appointed from the Commission on Social Service and the Commission on Christian Education to prepare a discussion outline for a course on industrial problems in the United States.

No statement of formal relationships such as the above suffices to indicate the amount of informal coöperation which goes on continuously. As on each occasion when such an opportunity is offered, we desire to record our appreciation of the fellowship we have in the Council and the helpful advice and coöoperation we receive because of that fellowship.

MABEL CRATTY, *General Secretary.*

10. THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS

On October 30, 1920, the Standing Committee of the Student Volunteer Movement acted upon the kind invitation of the Federal Council of the Churches to be represented on the Administrative Committee of this Council. We have gladly agreed to come into the Council as a consultative member on the same basis as exists between the Foreign Missions Conference and the Federal Council.

In order to become a Student Volunteer two conditions must be fulfilled: First, the signing of the Declaration of the Movement, which reads as follows: "It is my purpose, if God permit, to become a foreign missionary." Secondly, membership in some Evangelical Church. Our Movement has always been thoroughly loyal to the Church. The Student Volunteer Movement is interdenominational and international to this extent, that it includes the Student Volunteers of Canada as well as the United States. It includes women as well as men students in its membership. It is not a sending society, but recruits for the various Foreign Mission Boards which, in turn, send out these recruits to the foreign field.

Its four-fold purpose is as follows:

1. To awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions.

2. To enroll a sufficient number of properly qualified Student Volunteers to meet the successive demands of the various Missionary Boards of North America.

3. To help all such intending missionaries to prepare for their life-work and to enlist their coöperation in developing the missionary life of home churches.

4. To lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers.

Its field consists of 1,000 institutions of higher learning in the United States and Canada. In cultivating this field it coöperates on the one hand with the Candidate Departments of the Foreign Mission Boards and on the other hand with the Student Associations.

Its organization is very simple. The Volunteers in a given institution unite in a Band for fellowship in prayer, fellowship in study and fellowship in service. Usually the Volunteers of a given area constitute the Student Volunteer Union for that area. For example, there is a Greater Boston Union, the

Chairman of which, a medical student, is one of the delegates from our Movement to this meeting of the Federal Council. There is also a Connecticut Valley Union, a Greater New York Union, a Toronto Union, etc. The forty Unions are entitled to appoint two representatives from each—a woman and a man student—on the Student Volunteer Council to meet annually. The first meeting of the Council was held last April. The Council reviews the work of the Executive Committee and nominates fifteen Student Volunteers who are still students to serve on the Executive Committee of the Movement. In addition five members of the Executive Committee are Secretaries of Foreign Mission Boards; four represent each of the four Student Association Movements in the United States and Canada. In addition there are a few delegates at large who represent graduate Volunteers and other friends of the Movement. According to its charter the Executive Committee can not have more than thirty members. Since fifteen of these must be Student Volunteers who are still students, the controlling voice of the Council of the Movement is in the hands of students. Three of the five representatives of the Movement at this meeting of the Federal Council are students.

The Movement holds an international convention once in four years. The last convention was held at Des Moines, in January of this year, attended by about 7,000 delegates, of whom nearly 6,000 were students. During the past academic year there were present over 4,000 students at the conferences of the Student Volunteer Unions, notwithstanding the fact that so many were present at Des Moines.

The Student Volunteer Movement coöperates in the main along four lines of activity:

1. It is a member of the Foreign Missions Conference,—in fact one of its Secretaries has been serving as the Secretary of the Federation of Woman's Boards of Foreign Missions of North America.

2. It coöperates with the Home Missions Council. For many years it has listed the calls from the Home Boards in the same Bulletin with those from the Foreign Boards. It also advertises the courses of study on North American problems along with the foreign missionary courses of study. In fact, the first missionary study courses projected in the colleges dealing with home missions were issued by the Student Volunteer Movement. But within the last few months we have entered into a still closer coöperation. Though we have not changed our policy of recruiting only for foreign missions, we have asked a representative of the Home Missions Council to occupy a room in our offices.

3. The Student Volunteer Movement coöperates in the work of recruiting with representatives of the Council of Church

Boards of Education, the Home Missions Council, the Council of Women for Home Missions, the Y. W. C. A. and the Y. M. C. A.

4. It coöperates with the World's Student Christian Federation, which has branches in forty different nations and has a membership of nearly 200,000 students and professors.

From the beginning of the Movement up to January 1 of this year, 8,140 of its members have sailed for the foreign mission field under the various North American Boards. Over 2,500 have gone to China; 1,500 to India; nearly 1,000 to Japan; 800 to Africa and about 600 to South America. We have also representatives in other parts of the non-Christian world.

It will be of interest to all the members of this Council to know that since last January we have enrolled sixty per cent more new Volunteers for foreign missions than during the same period a year before.

ROBERT P. WILDER,
General Secretary.

PART III.

RECORD OF THE PROCEEDINGS OF THE QUADRENNIAL MEETING

PROGRAM OF THE FOURTH QUADRENNIAL MEETING OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Ford Hall, Boston,

Wednesday, December 1, to Monday, December 6, 1920

Wednesday Afternoon, December 1, at 2:30

PRAYER AND PREPARATION

"Not by might or by power but by my Spirit."
President Frank Mason North presiding

Devotional Service, led by the President
Calling of the Roll
Report of the Committee on Program
Report of the Committee on Arrangements
Appointment of Committees
Message of the Honorary Secretary, Rev. Elias B. Sanford
Messages from Churches of other Lands
"The Opportunity and Obligation confronting the Church Today," by Rev. James I. Vance, Chairman of the Executive Committee
Election of Officers
Prayer and Benediction

Wednesday Evening, December 1, at 8:00

at the Old South Meeting House

RETROSPECT AND PROSPECT

"Whosoever will be chief among you, let him be your servant"

Prayer
Welcome from the Massachusetts and Boston Federations of Churches, Rev. Charles F. Rice and Rev. Ernest G. Guthrie, Presidents of the Federations.
Address of Welcome to the City and State, Governor-elect Hon. Channing W. Cox.
Address of the President, Rev. Frank Mason North
Induction of the Newly Elected President by the Retiring President
Response by the President-elect
Prayer and Benediction

Thursday Morning, December 2, at 9:30

THE FEDERAL COUNCIL DURING THE QUADRENNIUM

"Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God"

The President of the Council presiding

9:30 Prayer; business

9:45 "The Service of the Federal Council during the Quadrennium," report of the Executive Committee, presented by the Chairman and the General Secretary

10:05 "A Financial Review of the Federal Council," Alfred R. Kimball, Treasurer

10:25 Discussion

10:45 "The Church in its Relation to the National Government," Bishop William F. McDowell, Chairman of the Washington Committee

11:05 Discussion

11:50 Presentation of Colonel John T. Axton, Chief of Chaplains, United States Army and Captain John B. Frazier, Senior Chaplain, United States Navy

12:00 to 12:20 Devotional Service, led by Rev. Charles E. Schaeffer, General Secretary of the Board of Home Missions of the Reformed Church in the U. S.

Thursday Afternoon, December 2, at 2:15

THE GOSPEL AND THE PRESENT DAY

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation"

2:15 Prayer; business

2:30 "A more Effective Proclamation of the Gospel the Fundamental Need," by Mr. James M. Speers, Chairman of the Commission on Evangelism

2:50 Discussion

3:45 "The Enlarging Social Program of Christianity," by President William O. Thompson, of Ohio State University, President of the Ohio State Federation of Churches

4:05 Discussion, opened by the Commission on the Church and Social Service

5:15 Prayer and Benediction

Thursday Evening, December 2, at 8:00

at St. Paul's Cathedral

PUBLIC MEETING

(Arranged jointly by the Massachusetts and Boston Federations of Churches and the American Mayflower Council)

"AMERICAN IDEALS:
A HERITAGE FROM THE PILGRIMS"

"A city which hath foundations, whose builder and maker is God"

Address: President W. H. P. Faunce, of Brown University, Chairman of the Commission on International Justice and Goodwill

Address: Dr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

Friday Morning, December 3, at 9:30

THE CHURCHES UNITED FOR THEIR COMMON TASKS

"That they all may be one, that the world may believe"

9:30 Prayer; business

9:45 "The Church Facing the Future," Rev. William Adams Brown, Chairman of the Committee on the War and the Religious Outlook

10:05 "The Present Interdenominational Situation," Dr. Robert E. Speer, Chairman of the Committee on Methods of Cooperation

10:30 "How can the Federal Council fill the largest place of usefulness in the Church?" discussion, to be participated in by denominational representatives

12:00 to 12:20 Devotional Service, led by Rev. Edwin H. Delk, St. Matthew's Evangelical Lutheran Church, Philadelphia.

Friday Afternoon, December 3, at 2:15

THE CHURCHES AND THE COMMUNITY

"I am among you as one that serveth"

2:15 Prayer; business

2:30 "The Church and Its Service to the Community," by Rev. Joseph A. Vance, President of the Detroit Council of Churches

2:50 Discussion, opened by the Commission on Councils of Churches

4:00 "The Church in the Rural Community," by President Kenyon L. Butterfield, Amherst Agricultural College

4:20 Discussion, conducted by the Commission on the Church and Country Life

5:15 Prayer and Benediction

Friday Evening, December 3, at 8:00

in Trinity Church

PUBLIC MEETING

(Arranged jointly by the Massachusetts and Boston Federations of Churches, the Federal Council's Commission on International Justice and Goodwill, and the American Mayflower Council)

CHRISTIAN INTERNATIONALISM

"One is your Master, even Christ, and all ye are brethren"

Rt. Rev. Thomas F. Gailor, President of the Presiding Bishop and Council of the Protestant Episcopal Church, presiding

Address: Dr. John R. Mott

Address: Rev. R. C. Gillie, President-elect of the National Council of the Evangelical Free Churches of England

Presentation of Delegates from Foreign Countries

Response by General Robert Georges Nivelle, of France, delegate from French Protestant Federation

Saturday Morning, December 4, at 9:30

THE CHURCH AND A WORLD-WIDE BROTHERHOOD

"He hath made of one blood all nations of men"

9:30 Prayer; business

9:45 "The American Churches and the Orient," by Rev. Doremus Scudder, formerly pastor of the Union Church in Tokyo

10:00 Discussion, opened by the Commission on Relations with the Orient

10:15 "The Churches and our Relations with Latin America," by Rev. S. G. Inman, Secretary of the Committee on Cooperation in Latin America

10:30 "The American Churches and the Churches of Europe," by Rev. Nehemiah Boynton, Chairman of the Commission on Relations with Religious Bodies in Europe

10:45 Discussion, opened by the Commission on International Justice and Goodwill and the Commission on Relations with France and Belgium

11:15 "The American Churches and International Relief,"
1. The Near East, by Rev. James L. Barton
2. The China Famine, by Rev. F. W. Bible
3. Central Europe, by Herbert Hoover

12:15 Discussion, opened by Rev. Finis S. Idleman, Central Church of Disciples of Christ, New York

12:40 to 1:00 Devotional Service, led by Rev. R. A. Hutchinson, Secretary of the Board of Home Missions of the United Presbyterian Church

Saturday Evening, December 4, at 8:00

PUBLIC MEETING

"THE CHURCH AND ITS MISSIONARY RESPONSIBILITY"

"The field is the world"

Introduction—"Cooperation in Home Missions," by Rev. Alfred Williams Anthony, Executive Secretary of the Home Missions Council

"A Nation-wide Program for Christianizing American Life," by Rev. Charles L. Thompson, President of the Home Missions Council

Introduction—"Cooperation in Foreign Missions," by Fennell P. Turner, Secretary of the Committee of Reference and Counsel of the Foreign Missions Conference of North America

"The Present Summons to a Foreign Missionary Advance," by Rev. W. W. Pinson, General Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, South

Sunday, December 5

In the morning and evening many of the local pulpits supplied by members of the Council.

In the afternoon, at Faneuil Hall, at 3:30, a public meeting arranged jointly by the Massachusetts and Boston Federations of Churches and the Commission on the Church and Social Service, on "The Christian Challenge to Cooperation between Employers and Employees." Addresses by Bishop Francis J. McConnell and Professor Felix Frankfurter.

Monday Morning, December 6, at 9:30

COOPERATIVE MOVEMENTS

"There are diversities of gifts but the same spirit"

9:30 Prayer; business

9:40 Statements from Affiliated, Cooperating and Consultative Bodies; Home Missions Council, Council of Women for Home Missions, Committee of Reference and Counsel of the Foreign Missions Conference of North America, the Committee on Cooperation in Latin America, Federation of Woman's Boards of Foreign Missions of North America, American Bible Society, International Committee of the Young Men's Christian Associations, the National Board of the Young Women's Christian Associations, and the Student Volunteer Movement.

10:30 "Next Steps in the Temperance Crusade," by Miss Anna A. Gordon, President of the National Women's Christian Temperance Union

10:45 Discussion, opened by the Commission on Temperance

11:15 "The Church and Inter-racial Problems," by Dr. George E. Haynes, Director of the Bureau of Negro Economics, of the U. S. Department of Labor

11:30 Discussion, opened by the Committee on Negro Churches

12:00 to 12:20 Devotional Service, led by Rev. J. H. Henderson, of the National Baptist Convention.

Monday Afternoon, December 6, at 2:15

THE CHURCH AND CHRISTIAN EDUCATION

"Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, . . . unto the measure of the stature of the fullness of Christ."

2:15 Prayer; business

2:30 Statements from Affiliated Bodies: Council of Church Boards of Education; Sunday School Council of Evangelical Denominations

2:50 "The present Challenge to a Constructive Program of Religious Education," President Henry Churchill King, of Oberlin College.

3:10 Discussion, opened by the Commission on Christian Education

4:00 "The Relation between the Theological Seminary and the Movement for Christian Cooperation," by Very Reverend Henry B. Washburn, Dean of the Episcopal Theological School at Cambridge

4:15 "The Association of Theological Seminaries and the Cooperative Movement among the Churches," by President George E. Horr, of the Newton Theological Institution

4:30 Discussion

5:15 Prayer and benediction

Monday Evening, December 6, at 6:00

Banquet at the City Club tendered to the members by the denominational Social Clubs of Boston. Address by Dr. Henry van Dyke, formerly Ambassador to the Netherlands and Rev. Alexander Ramsay of England.

At the same hour, a dinner at the Twentieth Century Club, tendered to the women attending the quadrennial meeting by the women's boards and church societies.

8:00 P.M.

PRAYER AND PREPARATION FOR THE FUTURE

"Except the Lord build the house, they labor in vain that build it."

Business and Organization for the Quadrennium
Reports of the Committee on Message to the Churches
Period of intercession
Final adjournment

A MESSAGE TO THE CHURCHES OF AMERICA

To all who love and would follow our Lord Jesus Christ:

In the midst of world-wide unrest and uncertainty, we, the members of the Fourth Quadrennial Meeting of the Federal Council of the Churches of Christ in America, face the future with confidence and hope. Wherever we look, in our own country or in foreign lands, we find tasks which challenge and opportunities which inspire. The time calls the churches to resolute and united advance.

There is a message of faith and hope and brotherhood which must be brought to a despondent and disheartened world.

There are starving peoples to be fed. In China, in the Near East, in the countries lately devastated by war, men, women and little children are crying to us for help.

In our own country there are wrongs to be righted and injustices to be removed in order that there may be a more abundant life for all.

Millions are struggling for better economic and industrial conditions which will enable them to realize their full personality as sons of the Most High God. These desires we must help them to fulfil.

There are problems involved in the relation of the races in our country and in other lands which can only be met by the methods of cooperation and conference which befit the children of a common Father.

There is a reconciling word to be spoken to the peoples with whom we have lately been at war and with whom we hope soon to be associated in the constructive tasks of peace.

Perplexing questions are at issue between our own country and our neighbors in Mexico and in Japan that need for their solution the spirit of mutual understanding and sympathy which Christianity inspires.

There are aspirations after international justice and goodwill which must be realized in an association of the nations for mutual helpfulness and world service.

There is a world-wide ministry to be rendered to men of every nation and every race—a unity of the spirit to be achieved which shall make possible all the lesser unities that we seek.

To these tasks we would consecrate ourselves anew, to this ministry we would invite men of goodwill everywhere.

We are not blind to the difficulties which confront us. The mood of high resolve in which less than four short years ago we entered the war, the thrill of relief with which at the news of the armistice we welcomed the coming of peace have alike given place to a more sober and chastened spirit. Everywhere we find men conscious of aspirations still unfulfilled, longing for freedom, for comradeship, for the chance to be their own best selves without injuring or slighting their fellowmen, seeking for some solvent of the social evils of our time which science and statesmanship alike seem impotent to give. In church as in state we have seen great hopes, confidently entertained, fail of fruition because of the inadequacy of men. We realize as we have not realized before how stupendous are our tasks, how mighty the forces with which we must contend. But great as the difficulties which confront us, our grounds for confidence are greater still.

For it is as messengers of good news that we are met—witnesses to the eternal God who has revealed Himself to us in righteousness and love in our Lord Jesus Christ, and who summons men and women everywhere to allegiance to His cause and membership in His Kingdom. With all the conviction at our command we would proclaim our faith that in the Gospel of Christ God has given us a message and a program adequate to the world's colossal need. The very darkness and despair of our time, the hopelessness of the substitutes by which it is proposed to replace the Gospel, confirm our assurance of men's need of Christ, and reinforce our appeal for whole-hearted enlistment in His service.

What, then, has God been teaching us in these years of testing concerning His will for men? This first, that there can be no substitute for personal religion. We must begin where our Master began with His message to the individual —"Repent, believe, follow."

First of all, then, we would set our own hearts right with God. Unless our motives be single, and our surrender unreserved, God Himself cannot do through us what He desires. In all humility, therefore, we would confess before Him our sins, praying Him to purge us of our pride and self-complacency and by His Spirit to create in us that mind of Christ which shall fit us to minister in His name to a world in need.

Next we would thank God for the new demonstration which the war has brought of the unshakable foundation upon which our faith is laid; for the clear revelation of the central place which religion holds in the life of men; for the confirmation of Christ's teaching concerning the unity of mankind and our membership in one another; for the sharpening of the contrast between the way of self and the way of the cross; for the extent to which already in our standards, both personal and

social, we judge success or failure by the ideals of Christ. With special gratitude would we recognize the increasing experience of cooperation among the churches which the war has brought, our growing confidence in one another, our resolute purpose, God helping us, to carry to completion the work which in His name we have begun.

What is this work to which our Master summons us? It is to help men everywhere to realize the kind of life that befits free personalities who accept the standards of Jesus Christ. We must show men not by word only, but by deed, what Christian discipleship means for men living in such a world and facing such conditions as confront us today—what it means for the family, what it means for industry, what it means for the relation of race to race and of nation to nation.

We must show them what it means for the family. In the home God has given us in miniature a picture of what He means His world to be—a society in which the welfare of each is the concern of all and he is greatest who serves most. The home is the nursery of religion and where family life is neglected, the family altar forgotten, the sanctity of marriage questioned, the opportunity lost which the Lord's day affords for rest, fellowship and spiritual nurture, and pleasure substituted for duty as the law of life, there can be small hope of producing men and women who will be Christian in their business and their civic life.

We must show men what Christian discipleship means for industry. Whether it be manufacturing or commerce, farming or finance, all forms of business are primarily concerned with human personalities, in whom Christ's church has a rightful interest, and need for their true success the mutual confidence and helpfulness His Spirit inspires. We have recognized this in principle in the "Social Creed of the Churches." The time has come to prove our faith by our works. We must make human welfare our test of business success and judge the machinery of industry by what it does for those who use it. We must grant to thoese who labor the same freedom of association and representation which those who own capital claim for themselves and require of both alike that they use this right of association, freely granted, for the interest of all those whose welfare is dependent upon the product of their work.

We must show what discipleship means for the relation between men of different races. Deeper than all differences of color is our kinship of spirit in the family of God. This kinship requires mutual respect and the free expression of the aspirations of personality, and should lead to the persistent endeavor on the part of all to secure justice and fair dealing in all human relationships and to safeguard the rights of all peoples to their share of our common heritage of Christian democracy.

We must show what discipleship means for our international relations. With all the power we can command we must protest against the claim that the nation is exempt from the obligation of the moral law which controls the life of the individual. We bear our witness that God requires of the nation as of the individual to do justly and to love mercy, and that the nation which violates that law in its dealings with other nations He will hold to account. Of the nation as of the individual it is true that the way of love and trust is the way of salvation, and that he that would be greatest must be servant of all. We welcome, therefore, the development of a League of Nations which shall be in truth an association of free peoples for the achieving of world peace, for mutual disarmament, and for constructive service, and we call upon our own nation to join with other nations in moving along this new pathway of hope.

Above all, we must show what Christian discipleship means for the individual human life. Home and business and nation and race will be what the men and women who compose them make them. Most important, therefore, of all the responsibilities that rest upon the church today is it to educate men and women and children in the meaning of the Gospel and its consequences for the life of the individual and of society. Through our churches and Sunday schools, in our schools and colleges, by the printed and spoken word, by all the avenues through which mind touches mind, we must bring our Christian message home with convincing power.

But that our witness may be effective, our conduct must match our profession. A self-centered church cannot rebuke the selfishness of business. A self-complacent church is helpless before the arrogance of race. A church which is itself the scene of competition and strife is impotent in face of the rivalries of the nations. When men see Christians forgetting their differences in common service, then and not till then will they believe in Christ's power to break down the barriers between classes and between races.

We welcome, therefore, the voice that comes to us across the sea from our fellow Christians in Lambeth, joining with us in calling the churches to more complete unity. We reciprocate the spirit of their most Christian utterance. We believe with them that we are already one in Christ and are persuaded that the way to manifest the spiritual unity which we now possess, and to make possible its increase in ever enlarging measure, is for all those who love our Lord and Saviour Jesus Christ to join in discharging the common duties whose obligation all alike recognize.

In this hour fraught with the possibilities of healing or of disaster, one thing only can save the nations and that is a will

to united service, born of faith in the triumph of the good. To this faith we summon all men in the name of Him who died that we might live and who is able by His spirit to bring out of the failure and disappointment of the present a far more abundant and satisfying life. In this faith we would rededicate ourselves to the service of the living God, whose Kingdom is righteousness and peace and joy.

THE FEDERAL COUNCIL
OF THE CHURCHES OF CHRIST IN AMERICA,
105 East 22d Street, New York.

Fourth Quadrennial Meeting
Boston, December 6, 1920.

A MESSAGE TO OUR SISTER CHURCHES IN EUROPE

To Our Sister Churches in Europe:

The representatives of thirty Protestant denominations, assembled at Boston, December 1 to 6, in the Fourth Quadrennial Meeting of the Federal Council of the Churches of Christ in America, extend to you their warmest greetings. Deeply conscious of the heavy burdens that you have had to bear during the last few years,—so much more overwhelming than any we ourselves have had to face,—we desire first of all to express our heartfelt sympathy, and to pledge to you our friendly coöperation in our common tasks. Bound to you by loyalty to one Lord, we rejoice in the ties that unite us in one Church of Christ, and look forward to an increasing fellowship.

The world is very weary, discouraged, and confused. Yet everywhere the great body of men are striving after a greater unity than has yet been attained, and longing for the day when mutual service and good-will shall be the rule of life. In such a time, how great is the summons to the Christian Church, to which has been committed the Gospel that is the one hope of the world. We shall pray for you, and will you not pray for us that we and our nation may not fail in our duty?

Let us together re-dedicate ourselves to our common Lord, and join in calling other men to His discipleship. Behind our many urgent tasks may we clearly discern the one supreme task of winning all men to personal allegiance to Jesus Christ and to whole-hearted membership in His Kingdom.

Let us together give ourselves to making the Gospel of Christ prevail, not only in our personal lives, but in every aspect of society. We realize how sadly we have failed here and how earnestly we must insist that His principles of righteousness, of service, and of love shall be brought into control of all our industrial, economic, political and social life.

Let us together seek with greater devotion to bring to mankind a message of faith in the possibility of a better world. Knowing ourselves to be co-workers with the eternal purposes of God, we have unshakable grounds for hope which we must share with our fellow-men.

Let us together bend all our energies to the achieving of such a fellowship among the nations that they shall be bound to one another by that mutual appreciation and mutual service which alone can make possible permanent peace. Who else should be so dedicated to international justice and good-will as those who are followers of Him who has revealed to us the way of love as the will of God for the world?

Let us together proclaim with new power the ideal of human brotherhood, having one God who is the Father of us all, one Christ who is the Master of us all, one Spirit who inspires us all. Let us manifest among ourselves a unity in truth and justice and love transcending any barriers of nation, race or class, so that in our own corporate life as a Church we shall bear witness to the reality of the ideal that we proclaim.

These great opportunities we can adequately meet, and these high responsibilities we can worthily discharge only as we do so together. May God guide us into such a unity of spirit, purpose and consecration to His cause that His Kingdom may come and His will be done upon the earth.

Faithfully your brothers in Christ,

ROBERT E. SPEER,
President.

CHARLES S. MACFARLAND,
General Secretary.

JOINT MEETING OF THE EXECUTIVE AND ADMINISTRATIVE COMMITTEES

(December 1, 1920)

A joint meeting of the Executive and Administrative Committees of the Federal Council was held at Ford Hall, Boston, Wednesday morning, December 1, at 10 o'clock.

Rev. James I. Vance, Chairman of the Executive Committee, presided.

Prayer was offered by Rev. Albert G. Lawson.

The following recorded themselves present: Prof. William H. Allison, Rev. A. W. Anthony, Rev. J. Baltzer, Mrs. F. S. Bennett, Rev. A. J. C. Bond, Rev. Nehemiah Boynton, Bishop S. C. Breyfogel, Rev. William Adams Brown, Rev. Henry J. Callis, Rev. F. G. Coffin, E. T. Colton, Rev. A. E. Cory, Rev. W. Stuart Cramer, Rev. J. M. G. Darms, Rev. Boothe C. Davis, Rev. Lyman E. Davis, Rev. E. D. Eaton, Rev. Percy T. Edrop, Robert H. Gardiner, John M. Glenn, Rev. Howard B. Grose, Rev. William I. Haven, Bishop E. R. Hendrix, Rev. H. W. Holloway, Rev. E. Humphries, Rev. R. A. Hutchison, Rev. John Q. Johnson, Bishop J. H. Jones, Robert L. Kelly, Alfred R. Kimball, Norton M. Little, Rev. Rivington D. Lord, Rev. Arthur E. Main, Rev. James Edy Mason, Rev. Rufus W. Miller, Rev. F. M. North, Rev. W. W. Pinson, Rev. George Reynolds, Rev. C. F. Rice, Rev. Charles E. Schaeffer, Bishop C. L. Smith, Rev. Martyn Summerbell, C. E. Tebbetts, Fennell P. Turner, Rev. James I. Vance, Rev. John W. Whisler, and the following secretaries: Rev. S. M. Cavert, Rev. Charles L. Goodell, Rev. Roy B. Guild, Rev. S. L. Gulick, Rev. F. Ernest Johnson, Rev. C. S. Macfarland, Rev. Worth M. Tippy.

The General Secretary presented the report of the Executive Committee to the Quadrennial Meeting.

VOTED: That the report be approved.

The General Secretary presented the report of the Board of Trustees, as follows:

> Meeting of the Board of Trustees held Wednesday morning, December 1, at 9:30 o'clock.
>
> The meeting was called to order by Rev. Howard B. Grose, Vice-President.
>
> The Treasurer reported that the legacy of Henry M. Hervey, amounting to $7,663.35, had been paid and added to the permanent fund as ordered.
>
> The following were elected to succeed themselves for a period of three years: W. F. McDowell, Rufus W. Miller, John R. Mott, E. E. Olcott, J. R. Hawkins, Gifford Pinchot.
>
> Norton M. Little was elected to serve for three years in place of Hubert C. Herring, deceased.
>
> J. Ross Stevenson was elected to serve one year in place of William H. Roberts, deceased.

Charles E. Hughes was elected to serve two years in place of Henry Kirk Porter, resigned.

The following officers were elected for the ensuing year: Dr. Robert E. Speer, President; Rev. Howard B. Grose, Vice-President; Rev. Charles S. Macfarland, General Secretary and Recording Secretary; Alfred R. Kimball, Treasurer.

VOTED: That these items be referred to the Executive Committee.

VOTED: That the report of the Board of Trustees be approved and referred to the Council.

The following action taken by the Committee of Reference and Counsel of the Foreign Missions Conference of North America was presented by Mr. Turner:

VOTED: That the executive officers of the Committee of Reference and Counsel be instructed to request the Federal Council of Churches, through its executive officers, to join with the Committee of Reference and Counsel in organizing a committee for the purpose of making a nation-wide appeal on behalf of the China famine sufferers and in transmitting to China funds received for this purpose.

VOTED: That the resolution be referred, with approval, to the Administrative Committee for further action.

The records of the Administrative Committee were presented.

VOTED: That the records be approved.

The action of the Administrative Committee, recommending the merging of the former committees on cooperative work into a single committee to be known as the Committee on Methods of Cooperation, was presented.

VOTED: To approve the action constituting the Committee on Methods of Cooperation.

Rev. Howard B. Grose reported for the Nominating Committee, appointed by the Administrative Committee, the following nominations for officers of the Council:

President .....Dr. Robert E. Speer
Recording Secretary.....Rev. Rivington D. Lord
Treasurer .....Alfred R. Kimball

VOTED: That the nominations be approved and submitted to the Council.

A session of prayer followed in behalf of the officers nominated, participated in by the following: Rev. Frank Mason North, Rev. William Adams Brown, Bishop E. R. Hendrix, Rev. Charles S. Macfarland, Rev. John W. Whisler, Alfred R. Kimball, John R. Hawkins, Rev. James I. Vance.

Dr. Grose presented the report of the Program Committee, with a revised form of printed handbook containing the proposed program for the Quadrennial Meeting of the Council.

VOTED: That the Report of the Program Committee be adopted, with the recommendation to the Council that this Committee be continued throughout the session of the Council, with power to add to its number if required.

VOTED: That the Council be requested to appoint a special Committee on Message.

VOTED: To recommend that the Committee on Message be authorized to report from time to time such matters as may need the attention of the Council.

VOTED: To recommend to the Council that the Rules of Order used at the previous sessions of the Council be adopted.

The General Secretary presented a statement relative to anti-Jewish propaganda.

VOTED: That the statement relative to anti-Jewish propaganda be referred to the Administrative Committee, with power.

The Commission on the Church and Social Service presented a section of its report through its Executive Secretary, Rev. Worth M. Tippy.

After discussion, it was

VOTED: That this section of the report of the Commission on the Church and Social Service be referred to the Administrative Committee, with power.

VOTED: That the Secretary of the Commission on the Church and Social Service be authorized to add the statement to the report of the Commission and present it to the Council.

VOTED: That Secretaries Guild and Cavert be associated with the Recording Secretary in making up the roll of delegates.

VOTED: That the Recording Secretary be authorized to appoint assistant recording secretaries for the Council.

The Commission on Christian Education presented a request that the Executive Committee approve an invitation to the Board of Managers of the Missionary Education Movement to a conference.

VOTED: That the Board of Managers of the Missionary Education Movement be invited to the conference proposed by the Commission on Christian Education.

VOTED: To adjourn, subject to the call of the Chairman.

(Signed) Rivington D. Lord,
Recording Secretary.

MINUTES OF THE FOURTH QUADRENNIAL MEETING

of the

Federal Council of the Churches of Christ in America
Boston, Massachusetts
December 1-6, 1920*

Wednesday Afternoon, December 1, at 2:30 o'clock

The Fourth Quadrennial Meeting of the Federal Council of the Churches of Christ in America was called to order in Ford Hall, Boston, Mass., on Wednesday, December 1, at 2:30 P.M., by the President, Rev. Frank Mason North.

The devotional service was conducted by the President. Bishop E. R. Hendrix read the Scripture Lesson and prayer was offered by Rev. Nehemiah Boynton.

The Recording Secretary called the roll.

The following constituent bodies were represented:

Baptist Churches, North
National Baptist Convention
Free Baptist Churches
Christian Church
Churches of God in North America (General Eldership)
Congregational Churches
Disciples of Christ
Society of Friends
Evangelical Synod of North America
Evangelical Association
Methodist Episcopal Church
Methodist Episcopal Church, South
African Methodist Episcopal Church
African Methodist Episcopal Zion Church
Colored Methodist Episcopal Church
Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S.
Primitive Methodist Church
Commission on Christian Unity of the Protestant Episcopal Church
Reformed Church in America
Reformed Church in the U. S.
Reformed Episcopal Church
Seventh Day Baptist Church
United Brethren
United Evangelical Church
United Presbyterian Church

* In the record of the meeting, as here presented, limits of space have necessitated the omission of some formal communications presented to the Council, but the fact that the communication was received is indicated in each case.

The following affiliated, cooperating and consultative bodies were represented:

Home Missions Council
Council of Women for Home Missions
Federation of Woman's Boards of Foreign Missions of North America
Council of Church Boards of Education
Sunday School Council of Evangelical Denominations.

American Bible Society
International Committee of the Y. M. C. A.
National Board of the Y. W. C. A.

Committee of Reference and Counsel of the Foreign Missions Conference of North America
Committee on Cooperation in Latin America

The following bodies were represented by friendly visitors:

United Lutheran Church
Student Volunteer Movement
Missionary Education Movement

The Executive Committee presented the following reports:

FIRST: The Annual Reports of the Board of Trustees as recorded in the annual records of the Executive Committee and the latest report of the Board of Trustees.

SECOND: The report of the Nominating Committee.

THIRD: The Program as prepared by the Executive Committee with the recommendation that the Committee on Program be continued through the sessions of this Council, with power to add to its number.

VOTED: That these reports of the Executive Committee be adopted.

VOTED: That the following recommendations of the Executive Committee be adopted:

1. That a Committee on Message be appointed and authorized to report from time to time such matters as may need the attention of the Council.

2. That the Rules of Order used at the previous sessions of the Council be adopted as the rules of order for this Quadrennial Meeting.

3. That the Recording Secretary be authorized to appoint assistant recording secretaries.

4. That Secretaries Guild and Cavert be associated with the Recording Secretary in making up the Roll of Delegates.

The General Secretary presented to the Council Martin L. Cate, Chairman of the Local Committee on Entertainment, who extended a welcome to the Council.

The General Secretary introduced Rev. E. Tallmadge Root, Secretary of the Massachusetts Federation of Churches, who welcomed the Council and gave detailed information regarding the arrangements for the Meeting.

VOTED: That the President appoint the Committees on Business and Message.

A message from Rev. Elias B. Sanford, Honorary Secretary of the Council, was read by President North.

VOTED: That the message be received and that the President and General Secretary be requested to make a suitable reply.

The following telegram was sent to Dr. Sanford:

> Federal Council in Quadrennial Session assembled, Boston, December first, received message of its Honorary Secretary with deep gratitude. Recalling many years of your faithful, creative and effective service, we rejoice with you that others may now reap from your sowing. The Council instructed us to reply to your message conveying its affection, its sympathy and its deep appreciation.

President North read the following message from the President of the United States:

> The White House
> Washington 18 November, 1920
>
> My dear Doctor Macfarland:
>
> I wish most unaffectedly that there was some likelihood of my being able to attend the Quadrennial Meeting of the Federal Council of the Churches of Christ in America, which is being planned to be held in Ford Hall, Boston, in December, and I am sure you will understand that it will not be. I hope that you will convey to the Meeting in my name the most cordial greeting and an expression of the most confident hope that the work of the Council will result in the best things for the churches, for the nation and for the world.
>
> Cordially and sincerely yours,
> (Signed) Woodrow Wilson.

VOTED: That the Council rise in receiving the message and that the President and the General Secretary make a suitable reply to this communication.

The General Secretary introduced the representatives of the churches of other lands.

Rev. Sidney L. Gullick explained the absence, owing to illness, of the appointed representative from China. It was also announced that the representatives from the French Protestant Federation had not yet arrived, but a message from the Federation, signed by J. Gruner, President, expressing gratitude to the Federal Council, was read by Rev. Nehemiah Boynton, Chairman of the Commission on Relations with Religious Bodies in Europe.

The churches of Great Britain were represented by Rev. R. C. Gillie, who read a message of greeting from the Federal Council of the Evangelical Free Churches of England, bespeaking the constant cooperation of the churches of the two lands.

At the close of Dr. Gillie's message, Rev. E. O. Watson, on behalf of the General Committee on Army and Navy Chaplains, presented to Rev. R. C. Gillie the Chaplain's Medal for

Rt. Rev. J. Taylor Smith, Chief Chaplain of the forces of Great Britain. Dr. Gillie made a suitable response.

A message from the Netherland Pilgrim Fathers Commission at Leyden was presented by Dr. A. J. Barnouw.

A message was also received from Rev. E. A. Burroughs, Canon of Peterboro Cathedral and Chaplain to His Majesty the King.

A message from the Algemeene Synode der Nederlandsche Hervormde Kerk, signed by G. J. Weyland, President, and L. W. Bakhuizen van den Brünk, Secretary, was received and was read by Rev. Nehemiah Boynton.

John Pelényi, representative from the Churches of Hungary, had not yet arrived, but sent a message which was read to the Council, expressing gratitude for the service of the "Friendly Visitors" to Hungary last summer.

Rev. Henry C. Sartorio, representing the Waldensian Churches of Italy, presented and read a message of greeting.

At the close of Mr. Sartorio's message, Rev. E. O. Watson, on behalf of the General Committee on Army and Navy Chaplains, presented to Mr. Sartorio the Chaplain's Medal for Chaplain Eli Bertalot, Chief of Chaplains of the Italian forces. Mr. Sartorio made a suitable response.

President Tasuku Harada, the official representative of the churches of Japan, being unable to be present, was represented by Rev. Motoi Kurihara, who read a message from the Federation of the Christian Churches in Japan.

Professor Moises Saenz of Mexico brought a message from the Committee on Cooperation in Mexico, summarizing its achievements.

Bishop John L. Nuelsen of Zurich presented a message from the Evangelical Church Council of Switzerland, signed by D. Hadorn, President, and Adolph Keller, Secretary, urging cooperation between the churches of Switzerland and America.

A message from the Lutheran churches of Denmark, over the signature of N. Ostenfeld, was read by Dr. Nehemiah Boynton.

The following message from the International Committee of the World Alliance was read by the General Secretary:

41 Parliament Street, London, S. W. 1.
November 8, 1920.

Dear Dr. Macfarland:

As I hear that the Federal Council of the Churches of Christ in America is holding its Quadrennial Meeting in December, I venture to offer to that assembly my congratulations upon the great work that it has performed among the churches and an expression of my confident hope that it will continue with ever-growing success to draw together those forces of religious endeavor by means of which alone we can solve the social problems of humanity.

The World Alliance, for which I write, is seeking to bring all

nations to a sense of their common brotherhood; and in this task of reunion—which is indeed only the fulfilling of Christ's gospel —we look to the teaching and example of the churches to help us in all parts of the world.

We recognize gratefully that, from your federation, such help has already come and we earnestly hope that the process of religious cooperation that you have inaugurated so successfully in your land may spread into other countries and aid our work throughout the whole world.

Believe me

Yours very sincerely,

(Signed) W. H. Dickinson.

The following cablegram from the British World Alliance was also received:

Warmest congratulations on your Meeting. May we all labor together for peace and cooperation.

The following cablegram from the Mayflower Meeting in Paris was also received:

Mayflower Celebration yesterday in Temple Oratoire. Speakers were the American ambassador, and Puaux, Fuzier and Siegfried.

(Signed) Goodrich.

Rev. Y. Y. Tsu, officially appointed to represent the Continuation Committee of the Christian movement in China, was prevented from being present on account of the sudden death of his brother, but his written message was presented.

Messages were also received from the National Council of Evangelical Free Churches of England, signed by F. B. Meyer, President, J. S. Lidgett, Honorary Secretary and Thomas Nighingale, General Secretary; the General Assembly of the United Free Church of Scotland, signed by A. H. Martin, moderator, and R. R. Simpson, clerk; the Church of Scotland, signed by Thomas Markie, moderator; the Comité Belge d'Union Protestant, signed by Henri Anet, A. Gautier, A. Rey, and P. Rochedieu; Archbishop Soderblom of Upsala, Sweden; the Union Church of the Canal Zone, signed by H. A. A. Smith, president, and F. L. Piper, secretary; and the Interchurch Advisory Council of Canada, commending Rev. Robert Laird as a friendly visitor.

VOTED: That these messages be received and placed on record and that the General Secretary make grateful acknowledgement of them.

Bishop E. R. Hendrix presented messages and invitations, for the next meeting of the Council, from Frank M. Robinson, Secretary of the Chamber of Commerce; Clinton L. Oliver, President of the Kansas City Advertising Club; Alonzo B. Clark, Secretary of the Hotel Keepers' Association; H. R. Ennis, President of the Real Estate Board of Kansas City;

Raymond B. Gibbs, Manager, Kansas City, Kansas Chamber of Commerce; Hon. James Cowgill, the Mayor of Kansas City, Missouri; Hon. H. J. Allen, Governor of the State of Kansas, and Hon. Frederick D. Gardiner, Governor of the State of Missouri, which were received and referred to the Business Committee.

The President presented Rev. James I. Vance, Chairman of the Executive Committe, who delivered a message on "The Opportunity and Obligation Confronting the Church Today."

Rev. Howard B. Grose presented the following report of the Committee on Nominations:

Nomination for President, Dr. Robert E. Speer.

VOTED: That the Recording Secretary cast one ballot for Dr. Speer as President.

Dr. North announced Dr. Robert E. Speer as President of the Federal Council for the ensuing quadrennium.

The Council rising.

VOTED: That a vote of thanks be tendered to Rev. Frank Mason North for his faithful and untiring services as President of the Council during the past quadrennium.

Expressions of appreciation of the services of Dr. North were voiced by Rev. Alfred Williams Anthony and Rev. J. M. G. Darms.

The following further report for the Committee on Nominations was received:

For Recording Secretary, Rev. Rivington D. Lord.
For Treasurer, Alfred R. Kimball.

VOTED: That the General Secretary cast one ballot for Rivington D. Lord. Dr. Lord was declared elected and made suitable response.

VOTED: That the Recording Secretary cast one ballot for Alfred R. Kimball. Mr. Kimball was declared elected and made suitable response.

The Council sang the hymn, "Where Crossed the Crowded Ways of Life."

Prayer was offered and the Benediction pronounced by Rev. A. G. Lawson.

VOTED: That the meeting adjourn.

Wednesday Evening, December 1, 8:15 o'clock

Old South Meeting House

President Frank Mason North, presiding.
Hymn, "How Firm a Foundation."
Prayer was offered by Rev. Edwin Heyl Delk.
Hymn, "Break Thou the Bread of Life."

Welcome to the city was extended to the Council by Hon. Andrew J. Peters, Mayor of Boston.

The following letter from Lieutenant-Governor Channing H. Cox was read by the Recording Secretary:

> I wish it were possible for me to with you at one of the meetings of the Federal Council of the Churches of Christ in America. But owing to engagements made long ago, I cannot do so. I wish I might have the opportunity of welcoming the Council to Boston. I hope the meetings here may be of great benefit not only to the delegates but to the general public which attends.
>
> We are especially interested that the Pilgrim traditions are represented in the Federal Council and we desire the help of all in this year of anniversary to help us translate the noblest traditions of the Pilgrims into present-day action.
>
> With deep regret that I cannot accept your invitation, and with every wish for a successful meeting of the Council,
>
> Sincerely yours,
>
> (Signed) CHANNING H. Cox.

Addresses of welcome were made by Rev. C. F. Rice, on behalf of the Massachusetts Federation, and in behalf of the Boston Federation by Rev. E. G. Guthrie.

Rev. William I. Haven made a fitting response to the addresses of welcome.

The President's address was made by Rev. Frank Mason North.

President North introduced the newly elected President, Dr. Robert E. Speer, who made an address.

Closing prayer was offered by Bishop E. R. Hendrix.

Thursday Morning, December 2, 9:30 o'clock

President Robert E. Speer conducted the devotional service.

At the call of the President, Rev. Frank Mason North read the names of the following members of the Business Committee:

Rev. W. H. Allison (Baptist)
Rev. W. C. Bitting (Baptist)
Rev. W. H. Jernagin (National Baptist)
Rev. W. W. Staley (Christian)
Rev. J. W. Whisler (Churches of God)
Rev. C. F. Carter (Congregational)
Rev. F. W. Burnham (Disciples)
Rev. H. O. Pritchard (Disciples)
Bishop S. C. Breyfogel (Evangelical Association)
Rev. R. Niebuhr (Evangelical Synod of N. A.)
M. S. Kenworthy (Friends)
Bishop C. S. Smith (African Methodist Episcopal)
Rev. W. Walls (African Methodist Episcopal Zion)
H. D. Denson (Colored Methodist Episcopal)
Rev. J. C. Nate (Methodist Episcopal)
Rev. Charles F. Rice (Methodist Episcopal)
Bishop James Cannon, Jr. (Methodist Episcopal, South)
Dean W. F. Tillett (Methodist Episcopal, South)

Rev. C. L. Daugherty (Methodist Protestant)
Rev. E. Humphries (Primitive Methodist)
Rev. G. T. Story (Presbyterian U. S.) (*alternate*)
Rev. George Summey (Presbyterian U. S.)
Rev. Daniel Russell (Presbyterian U. S. A.) (*alternate*)
Rev. Joseph A. Vance (Presbyterian U. S. A.)
John M. Glenn (Protestant Episcopal)
Rev. Percy T. Edrop (Reformed Episcopal)
Rev. Oscar Voorhees (Reformed in America)
Rev. Rufus W. Miller (Reformed in U. S.)
Rev. A. J. C. Bond (Seventh Day Baptist)
Rev. J. P. Landis (United Brethren)
Bishop W. M. Stanford (United Evangelical)
Rev. R. A. Hutchinson (United Presbyterian)

Mr. John M. Glenn was indicated as the convener of the Committee.

The President announced the appointment of a Committee on Message as follows:

Rev. William Adams Brown
Bishop G. W. Clinton
Rev. Henry Churchill King
Bishop Francis J. McConnell
Rev. Peter Ainslie
Rev. James I. Vance
Very Rev. Henry B. Washburn
Mrs. Fred S. Bennett
John R. Mott
Rev. Frank Mason North
Miss Mabel Cratty
Rev. Plato T. Durham

At the request of the President, Rev. James I. Vance, Chairman of the Executive Committee, introduced the following secretarial staff of the Federal Council, speaking in high appreciation of their services:

Rev. Jasper T. Moses, Secretary of the Religious Publicity Service; Rev. Henry A. Atkinson, Secretary of the Commission on International Justice and Goodwill and of the World Alliance for International Friendship through the Churches; Rev. Edmund de S. Brunner, Secretary of the Commission on the Church and Country Life and Associate Secretary of the Home Missions Council; Rev. Benjamin S. Winchester, Acting Secretary of the Commission on Christian Education; Rev. F. E. Johnson, Research Secretary of the Commission on the Church and Social Service; Rev. Samuel McCrea Cavert, Secretary; Rev. E. O. Watson, Secretary of the Washington Committee; Rev. Charles L. Goodell, Secretary of the Commission on Evangelism; Rev. Sidney L. Gulick, Secretary of the Commission on Relations with the Orient; Rev. Worth M. Tippy, Secretary of the Commission on the Church and Social Service; Rev. Herbert L. Willett, Representative at Chicago; Rev. Roy B. Guild, Secretary of the Commission on Interchurch Federations.

Tribute was paid to the young women who assist in the work of the Council.

Rev. James I. Vance, Chairman of the Executive Committee, presented the report of that Committee, and introduced the General Secretary with appreciative words. Dr. Macfarland interpreted the important sections of the report.

Alfred R. Kimball, Treasurer, was introduced with expressions of gratitude, and presented the financial report.

VOTED: That both reports be received and referred to the Business Committee.

A resolution providing for the sending of fraternal greetings to the Churches of Germany was received and referred to the Business Committee.

Bishop William F. McDowell, Chairman of the Washington Committee, spoke on the report of that Committee, which was presented by Secretary E. O. Watson.

The report of the General Committee on Army and Navy Chaplains was also presented by Dr. Watson.

Colonel John T. Axton, Chief of Chaplains of the United States Army, and Captain John B. Frazier, Senior Chaplain of the United States Navy, were introduced and addressed the Council.

VOTED: That the reports of the Washington Committee and the General Committee on Army and Navy Chaplains be received and referred to the Business Committee.

A resolution requesting Bishop McDowell to allow his address to be printed and distributed was presented.

VOTED: That this matter be referred to the Business Committee.

VOTED: To refer to the Business Committee the formulation of some program of action in regard to the matter of the inadequacy of the supply of chaplains for the Navy.

A resolution containing a message regarding the League of Nations Council was presented.

VOTED: That this matter be referred to the Business Committee.

The President presented to the Council Pastor André Monod, representing the French Protestant Federation.

The following cablegram was received and ordered to be placed on the records:

December 1, 1920

Kristiania

Federal Council, New York

Greetings, congratulations, friends of Church Federation over the World.

TANBERG, Bishop
GLEDITSCH, Dean
Churches of Norway

Rev. Charles E. Schaeffer, General Secretary of the Board of Home Missions of the Reformed Church in the United States, conducted the devotional service.

VOTED: To adjourn.

Thursday Afternoon, December 2, 1920, 2:15 o'clock

The President presided.

The Council sang a hymn and prayer was offered by Rev. W. Beatty Jennings and Bishop Thomas Nicholson.

At 2:30 the order of the day was called.

James M. Speers, Chairman of the Commission on Evangelism, spoke on the topic, "A More Effective Proclamation of The Gospel, the Fundamental Need."

Rev. Charles L. Goodell, Secretary of the Commission on Evangelism, presented the report of the Commission.

Dr. Goodell called upon Rev. F. L. Fagley, of the Congregational Commission on Evangelism; Rev. Charles E. Schaeffer, of the Reformed Church in the United States, and M. L. Pearson, Secretary of the Detroit Council of Churches, who addressed the Council.

Discussion followed by Professor Theodore F. Herman, Bishop W. M. Stanford, Bishop C. B. Mitchell and Rev. William I. Haven.

The second order of the afternoon was in charge of the Commission on the Church and Social Service. The opening address was given by President William O. Thompson, of the Ohio State University, who spoke on "The Enlarging Social Program of Christianity." The report of the Commission on the Church and Social Service was presented by Dr. Tippy, Secretary of the Commission.

Discussion of the report was participated in by Rev. F. Ernest Johnson, of the Research Department of the Commission on the Church and Social Service; Rev. A. E. Holt, of the Congregational Commission, and James H. Causey, of Denver. The Secretary of the Commission closed the discussion and called attention to the plan of reorganization of the Commission.

VOTED: To refer the reports presented during the afternoon to the Business Committee.

After prayer it was

VOTED: To adjourn.

Thursday Evening, December 2, 8:15 o'clock

St. Paul's Cathedral

A public meeting was held, under the auspices of the Massachusetts and Boston Federations of Churches and the American Mayflower Council.

Rt. Rev. Samuel G. Babcock and Rt. Rev. Ethelbert Talbot conducted devotional services.

Addresses were delivered by President W. H. P. Faunce, of Brown University, Chairman of the Commission on International Justice and Goodwill, and by Dr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

Friday Morning, December 3, 1920, 9:30 o'clock

The meeting was called to order by the President.

The Council sang a hymn and prayer was offered by Rev. Francis E. Clark, President of the United Society of Christian Endeavor.

A communication was presented in regard to the reported oppression by the Polish Government of the Evangelical Churches in former German territory.

VOTED: That the matter be referred to the Business Committee.

Professor William Adams Brown presented the final report of the Committee on The War and The Religious Outlook.

VOTED: That the report be received and referred to the Business Committee.

The President called Bishop E. R. Hendrix to the Chair while he presented the report of the Committee on Methods of Coöperation. (See pages 19-28 of this volume.)

VOTED: That the report be received, that a *seriatim* vote be taken and recorded as an informal expression of the mind of the Council and that the whole matter then be referred to the Business Committee.

After a full discussion it was

Voted: That recommendations 1, 2, 3, 4 and 5 of the Report of the Committee on Methods of Cooperation be adopted.

VOTED: That recommendation 6 be referred to the Business Committee with direction to frame and submit to the Federal Council such a Bylaw as shall cover the matter of the appointment, duties and powers of the Council's Commissions and of an Administrative Committee.

VOTED: That, after amendment, changing the word "hope" in the first line to "conviction," and the word "may" in the second line to "shall," recommendation 7 be adopted.

VOTED: To refer the entire report with its recommendations and the expressions of opinion of the Council to the Business Committee, with the request that they report at the earliest possible moment.

Bishop Talbot made a statement as to the attitude of the

Protestant Episcopal Church as evidenced by its recent expressions on cooperation and unity.

VOTED: That in view of the fact that this date is the birthday of Rev. Frank Mason North, former President of the Council, the Council express its appreciation of his long and faithful service by a rising vote of thanks.

The closing devotional services were conducted by Rev. Edwin Heyl Delk.

The Benediction was pronounced by Rt. Rev. Ethelbert Talbot.

VOTED: To adjourn.

Friday Afternoon, December 3, 1920, 2:15 o'clock

The Council was called to order by the President.

Prayer was offered by Rev. Samuel Z. Batten.

Resolutions on Immigration, the League of Nations and United Service for Community Interests were presented and referred to the Business Committee.

The President introduced Rev. Robert Laird, of the Interchurch Council of Canada, and Mr. John Pelényi, representing the Protestant Churches of Hungary.

At 2:30 o'clock the order of the day was called and the President introduced Rev. Joseph A. Vance, President of the Detroit Council of Churches, who addressed the Council on The Church and Its Service to the Community.

Fred B. Smith, Chairman, presented the report of the Commission on Interchurch Federations.

Mr. Smith introduced Secretary Roy B. Guild, Edwin L. Shuey of Dayton, Rev. L. W. McCreary, Secretary of the Baltimore Federation of Churches, and Rev. B. S. Hudson of Portland, Maine, who spoke on the subject under consideration.

VOTED: That the report be received and that it be referred to the Business Committee.

The Council sang a hymn and prayer was offered by Prof. S. K. Mitchell.

The President introduced President Kenyon L. Butterfield, of Amhurst Agricultural College, who spoke on "The Church in the Rural Community."

The report of the Commission on the Church and Country Life was presented by Rev. Edmund deS. Brunner, Secretary of the Commission.

Discussion was opened by Bishop Thomas Nicholson and participated in by Rev. John H. Brandow, Pres. W. O. Thompson and Rev. Alva W. Taylor.

VOTED: To refer the report to the Business Committee, with instructions to consider a resolution offered by Rev. A. B.

Storms on conserving the findings of the surveys of the Interchurch World Movement.

Resolutions on Sabbath observance, temperance laws and the propaganda of anti-Semitism were presented.

VOTED: That these resolutions be referred to the Business Committee.

Rev. Harry Owen, representative of the Union Church in the Canal Zone, pronounced the benediction.

The meeting adjourned.

Friday Evening, December 3, 8 o'clock

TRINITY CHURCH

A public meeting was held under the auspices of the Massachusetts and Boston Federations of Churches, the Federal Council's Commission on International Justice and Goodwill and the American Mayflower Council, Rt. Rev. Thomas Gailor and Rev. Alexander Mann conducting the service.

Processional hymn; sentences and the Lord's Prayer; Psalm 99; the Lesson, Romans 13; the Magnificat, in B Flat; prayers and hymn.

Addresses were delivered by Rev. R. C. Gillie, President-elect of the National Free Church Council of England, and by John R. Mott, General Secretary of the International Committee of the Y. M. C. A.

The President introduced the foreign delegates to the American Mayflower Council and to the Federal Council, as follows:

Hon. Reddington Fiske, representing the Belgian Government, delegate to the American Mayflower Council.

Rev. Robert Laird, of the Interchurch Advisory Council of Canada, delegated as a Friendly Visitor to the Federal Council.

Y. Y. Tsu, representing the Continuation Committee of China, delegate to the Federal Council.

Pastor André Monod and General Robert Georges Nivelle, representing the French Government and the French Protestant Federation, delegates to the American Mayflower Council; and representing the French Protestant Federation, delegates to the Federal Council.

Colonel Paul Azan, representative of the French Government, to the American Mayflower Council.

Rev. R. C. Gillie and Rev. Alexander Ramsay, representing the Free Church Council of Great Britain and the English Mayflower Council of Great Britain, delegates to the American Mayflower Council and to the Federal Council.

Rev. E. A. Burroughs, Canon of Peterboro Cathedral, and E. Harold Spender, representing the English Mayflower Council, delegates to the American Mayflower Council.

Dr. Adrian J. Barnouw, representing the Netherland Pilgrim Fathers' Commission, delegate to the American Mayflower Council and to the Federal Council.

John Pelényi, representing the Protestant Churches of Hungary, delegate to the American Mayflower Council and to the Federal Council.

Rev. Henry C. Sartorio, representing the Waldensian Churches of

Italy, delegate to the American Mayflower Council and to the Federal Council.

Professor Moises Saenz, representing the Committee on Cooperation in Mexico, delegate to the American Mayflower Council and to the Federal Council.

Bishop John L. Nuelson, representing the Evangelical Church Council of Switzerland, delegate to the American Mayflower Council and to the Federal Council.

The following telegram was received from the Chinese Consul in New York City:

> Sincerely regret that owing to serious indisposition I am unable to attend public meeting this evening, but am with you in spirit. May I not, as representative of the Chinese government, convey to the meeting its good will toward Christian Missions and activities in China and its appreciation of what the churches in America have been doing for relieving famine sufferers in North China.
>
> (Signed) I. C. Suez, *Chinese Consul.*

An address was made by General Robert Georges Nivelle in behalf of the representatives from other lands.

General Nivelle, in behalf of the French Government, conferred the following expressions of gratitude with the customary ceremonies, on behalf of the French Government, for service to France rendered by the recipients and by the organizations represented by them: Rev. Henry A. Atkinson, Secretary of the Federal Council Commission on International Justice and Goodwill and Secretary of the World Alliance for International Friendship,—Officer of Public Instruction; Rev. Frank Mason North, President of the Federal Council,—Officer of Public Instruction; Rev. Henry Churchill King, Chairman of the American Mayflower Council,—Chevalier of the Legion of Honor; Rev. Charles S. Macfarland, General Secretary and Commissioner to France of the Federal Council,—Promoted from Chevalier to Officer of the Legion of Honor.

Saturday Morning, December 4, 9:30 o'clock

The Council was called to order by the President.

The Council sang a hymn and prayer was offered by Rev. Martyn Summerbell.

VOTED: That a committee of three be appointed to draft closing resolutions.

The President appointed Bishop C. B. Mitchell, Dean W. F. Tillett and Bishop Samuel Fallows on this committee.

Resolutions on compulsory military training and prayers for the President-elect of the United States were presented and referred to the Business Committee.

The following telegram from the Federation of Churches of Portland, Oregon, was received:

The Portland Federation of Churches, through its Executive Council, in session December two, sends Christian greetings to the Federal Council of Churches. We join you in striving for the coming of Christ's Kingdom (John 17, 21-23). Dr. William Wallace Youngson carries our delegated greetings.

(Signed) RALPH MCAFEE,
Executive Secretary.

Bishop Cannon, Chairman of the Business Committee, presented the following report, which was considered *seriatim*:

We approve the adjustment of relations to other bodies, both denominational and interdenominational, which have been accomplished by the Executive and Administrative Committees in making the latter Committee fully representative of all of our constituent and cooperating bodies as an effective agent of administration for the Council.

We recommend that the invitations from the Governors of the States of Kansas and Missouri, the mayor of Kansas City, and various organizations of Kansas City, to hold the next meeting of the Council in Kansas City, Missouri, be received with thanks and referred to the Administrative Committee with power to act.

With reference to the address of Bishop William F. McDowell, Chairman of the Washington Committee, we recommend that the matter of printing and distributing this address be referred to the Administrative Committee.

We approve the convening of a World Conference on Life and Work, as reported by the Administrative Committee, plans for which were in part perfected by a preliminary conference held in Geneva, Switzerland, last summer, and authorize the Administrative Committee, in consultation with the constituent bodies and with federations and similar bodies in other lands, to further the proposed conference at such time and place as may seem suitable and convenient, and to render assistance in arranging for details connected therewith.

VOTED: That the recommendations of the Business Committee be adopted.

At 9:45 the President called the order of the day and introduced Rev. Doremus Scudder, who spoke on "The American Churches and the Orient."

The President presented General Georges Robert Nivelle, representing the French Protestant Federation and the French Government.

The Council rose in greeting.

General Nivelle addressed the Council and the President made a fitting response.

General Nivelle deputed Dr. Charles S. Macfarland, as officer of the Legion of Honor, to constitute Rev. James H. Franklin a Chevalier of the Legion of Honor, for service rendered in France.

The report of the Commission on Relations with the Orient was presented by its Chairman, Rev. William I. Haven, who introduced Rev. Sidney L. Gulick, Secretary, to address the Council relative to the report.

VOTED: That the report be accepted and referred to the Business Committee.

Rev. S. G. Inman addressed the Council on our relations with Latin America.

Rev. Nehemiah Boynton, Chairman of the Commission on Relations with Religious Bodies in Europe, addressed the Council on "The American Churches and the Churches of Europe."

The President introduced Mr. Herbert Hoover who addressed the Council on the "American Churches and European Relief."

Bishop Cannon presented the following report for the Business Committee:

> We recommend the hearty approval of the appeal sent to the churches and the Christian people of America in behalf of the distressed peoples of Europe, as prepared and issued by the Commission on Relations with Religious Bodies in Europe.
>
> The Business Committee has had a conference with the Committee on Message and understands that certain resolutions referred to the Business Committee will be treated by the Committee on Message. We recommend therefore that the resolutions referred to the Business Committee and the League of Nations, Sabbath observance, sympathy with the German churches and the protest against anti-Semitism be transmitted to the Committee on Message.

VOTED: That the recommendations from the Business Committee be approved.

Dr. Boynton presented to the Council Pastor André Monod, who spoke on conditions in France.

Rev. E. O. Watson presented to Pastor Monod the Chaplain's Medal to be conferred on General Robert Georges Nivelle, and also on Chaplain Victor Monod, the latter representing the Chaplains of the French Army and Navy.

Dr. Watson also announced the presentation of the Chaplain's Medal to Colonel Pierre Blommaert, Chaplain in Chief to the Belgian Army, and to Colonel William Beattie, Director of the Chaplains Service of the Canadian Army.

Rev. Henry A. Atkinson, Secretary, presented the report of the Commission on International Justice and Goodwill, and introduced Rev. Frederick Lynch and President Henry Churchill King who discussed questions raised in the report.

VOTED: That the report be accepted and referred to the Business Committee.

A resolution on the Armenian situation was referred to the Business Committee.

Rev. F. W. Bible, Secretary of the Foreign Missions Conference, addressed the Council on the situation in China.

A resolution on Famine Relief in China was referred to the Business Committee.

Rev. James L. Barton addressed the Council on the Near East Relief.

The President read the closing portion of the twenty-fifth chapter of the Gospel according to St. Matthew.

Bishop Cannon continued the report of the Business Committee relative to the Report on Methods of Cooperation, recommending approval of the following:

> The Council believes that the time has come for fuller action on its part in the fulfillment of the purpose of its establishment "for the prosecution of work that can be better done in union than in separation." The Council instructs the Executive and Administrative Committees to plan the work of the Council in accordance with this view, ever having in mind its duly defined field of constitutional action and taking such steps as will maintain the closest possible relationships between it and the constituent denominations.
>
> The Council authorizes the Executive Committee, as assured resources may warrant, to strengthen the Secretarial Staff of the Council by the appointment of such additional secretaries as it may deem necessary to enable the Council to carry forward a larger work with the confidence and support of the churches.
>
> The Council requests the constituent bodies to provide for the support of the Council and its work on the scale of $300,000 per annum for the next two years, and it asks these bodies to accept their equitable apportionment of this amount, as may be suggested by the Administrative Committee.
>
> The Council authorizes such a conference with the inter-board agencies as has been suggested, for the purposes specified, with the understanding that any general plan of cooperation involving the denominations in any way not already approved by them in connection with the Federal Council or the inter-board bodies must be referred to the denominational courts or other authorities.
>
> The Council approves the statement of the Committee on Methods of Cooperation with regard to the readiness of the Council to adjust its organization, within its constitutional character and responsibility to the churches, in any way that may be necessary to enable it to be of service to the churches or to any of their agencies.
>
> The Council refers to the Executive Committee with power the article numbered eight, of the By-laws, with regard to the Commissions of the Council, and authorizes it to make any ad interim changes which it may deem wise in the commission and committee organization (including the Administrative Committee) and to report to the next meeting of the Council the appropriate wording of by-law **eight.**
>
> The Council expresses the conviction that out of the experiences and discussions of the present time there shall come the achievement of a richer form of expression of that "spirit of fellowship, service, and cooperation" in which the Federal Council began and which it is its duty and its joy to promote.

The resolutions were considered *seriatim.*

VOTED: That the recommendations of the Business Committee be adopted.

Resolutions on Christian Education, Jewish Relief, Unity of Relief Agencies, and the Washington Office were referred to the Business Committee.

The closing devotional service was conducted by Rev. R. A. Hutchison.

The meeting adjourned.

Saturday Evening, December 4, 8 o'clock

The Council was called to order by the President.

Prayer was offered by Rev. H. J. Callis.

Rev. Alfred Williams Anthony, General Secretary of the Home Missions Council, addressed the Council on "Cooperation in Home Missions."

Rev. Charles L. Thompson spoke on "A Nation-wide Program for Christianizing American Life."

The Council sang a hymn and prayer was offered by Rev. Robert Laird of Canada.

F. P. Turner, Secretary of the Committee of Reference and Counsel, addressed the Council on "Cooperation in Foreign Missions."

Rev. W. W. Pinson, General Secretary of the Board of Missions of the Methodist Episcopal Church, South, addressed the Council on "The Present Summons to a Foreign Missionary Advance."

Rev. Charles S. Macfarland, Officer of the Legion of Honor, acting for General Robert Georges Nivelle and the French Government, constituted Rev. James H. Franklin, Secretary of the American Baptist Foreign Missions Society, a Chevalier of the Legion of Honor, by the usual ceremony.

The closing prayer was offered by Rev. Albert G. Lawson.

The meeting adjourned.

Sunday Afternoon, December 5, 3 o'clock

A public meeting was held under the Auspices of the Massachusetts and Boston Federations of Churches, President L. G. Murlin of Boston University presiding.

Rev. Worth M. Tippy spoke on "The Industrial Program of the Commission on the Church and Social Service"; Bishop Francis J. McConnell spoke on "The Religious Significance of Collective Bargaining"; and Professor Felix Frankfurter of Harvard University spoke on "Some Practical Experimentation in Industrial Affairs."

Monday Morning, December 6, 9:30 o'clock

The Council was called to order by the President.

Prayer was offered by Bishop G. W. Clinton.

Johannes van Leeuwen, of Holland, representing the Commission of the Netherland Pilgrim Fathers, was introduced and invited to a seat in the Council.

VOTED: That a resolution on Disarmament and a resolution delegating certain powers to Commissions and Committees be referred to the Business Committee.

The statement of the Home Missions Council was presented by Rev. Alfred Williams Anthony, General Secretary.

VOTED: That the statement be accepted and referred to the Business Committee.

A statement on the Council of Women for Home Missions was presented by Miss Florence Quinlan.

VOTED: That the statement be accepted and referred to the Business Committee.

Mrs. H. R. Steele of the Federation of Woman's Boards of Foreign Missions addressed the Council in behalf of that Federation.

VOTED: That the statement be accepted and referred to the Business Committee.

Miss Mabel Cratty, General Secretary of the National Board of the Y. W. C. A., addressed the Council in behalf of the National Board.

VOTED: That the statement be accepted and referred to the Business Committee.

E. T. Colton of the International Committee of the Y. M. C. A. addressed the Council in behalf of the Committee.

VOTED: That the statement be accepted and referred to the Business Committee.

A statement in behalf of the Student Volunteer Movement was presented by Robert P. Wilder.

VOTED: That the statement be accepted and referred to the Business Committee.

The statement of the American Bible Society was presented by Rev. George H. Spencer.

VOTED: That the statement be accepted and referred to the Business Committee.

The statement of the Committee on Coöperation in Latin America was presented by Rev. S. G. Inman.

VOTED: That the statement be accepted and referred to the Business Committee.

The General Secretary announced the serious illness of Bishop U. F. Swengel of the United Evangelical Church.

VOTED: That the General Secretary prepare and send a suitable message of sympathy.

Announcement was made of the death on Saturday, December 4, of Rev. John C. Dancy, Secretary of the Church Extension and Home Missions Board and a leading layman of the African M. E. Z. Church.

The Council paused for prayer by Rev. Albert G. Lawson in behalf of these brethren and their families.

In the absence of the Chairman, Governor Carl E. Milliken, Bishop Cannon reported for the Commission on Temperance, presenting several resolutions which were referred to the Business Committee.

Addresses in consideration of the Report were made by Dr. H. H. Russell and Rev. Rufus W. Miller.

VOTED: That the report be accepted and referred to the Business Committee.

Bishop Canon reported for the Business Committee as follows:

Your Committee has given as careful consideration to the reports of the Executive Committee and of the several Commissions and Committees as time would permit. Owing to the length and the character of these reports, it is clearly impossible to examine in detail or to make any analysis of the body of the reports. Your Committee desires, however, to express its very high appreciation of the labors of these several Committees and Commissions and of the great value of these reports. We have considered and reported on all specific recommendations contained in the reports which required action and have recommended concerning the body of the reports that they be accepted and made a part of the proceedings of the Council.

We recommend that the *ad interim* actions of the Executive Committee which are presented for the approval of the Council be and are hereby approved and that the rest of the report be approved and made a part of the proceedings of the Council.

We recommend that the report of the Commission on Evangelism be accepted and made part of the proceedings of the Council and we approve and commend the activity and constructive work of this Commission in the two years of its present form and the stress which is placed upon Evangelism as the supreme function of the church.

We recommend that the Report of the Commissions on the Church and Social Service and the Church and Country Life be received and made a part of the proceedings of the Council.

We recommend the following regarding the report of the Committee on the War and the Religious Outlook, entitled "The Church Facing the Future":

> This report is heard with profound interest both as to form and content. We commend to the careful attention of our constituent bodies this report and the pamphlets and volumes prepared in connection with it, especially the volume, "Christian Unity: Its Principles and Possibilities."

We recommend that the resolution relating to compulsory military training and statements relating to persecution of Jews in Europe be transmitted to the Committee on Message.

With reference to a message of goodwill to the President-elect of the United States, we recommend that this be referred to the Administrative Committee.

In regard to the coordinating and correlating of very important appeals of the European Relief Council, the Near East Relief and the China Famine Committee, as suggested by members of the Council, we recommend the following:

That these three relief agencies be requested to confer respect-

ing the desirability and possibility of combining their appeals or in some way consolidating their most worthy efforts, and we request the Administrative Committee to facilitate this conference.

We recommend the following:

RESOLVED: That the great need in China constitutes an obligation on all Christian churches. The Council most strongly urges all people to respond generously to what must be a nation-wide appeal in order to secure the relief so greatly needed, and to this end the Council gladly approves the action of the Administrative Committee in joining with the Committee of Reference and Counsel of the Foreign Missions Conference to take steps to secure the organization of a Committee on Famine Relief in China.

With reference to the resolution on the subject of additional aid to Armenia, including the grant of a loan from the United States, we recommend that this resolution be referred to the Executive Committee for appropriate action.

We recommend the following:

> We reaffirm the several actions of the Federal Council and its committees with reference to the Near East Relief and the urgency of the appeal in behalf of the thousands of orphans.

With reference to the resolutions of the Commission on Christian Education, we recommend their reference to the Executive Committee for determining any questions of procedure that may arise.

With regard to the resolutions on the holding of forums for discussion of important public questions, we recommend the subject with our favorable consideration to the Commission on Councils of Churches.

With reference to the resolutions of the Commission on Temperance and the subject of the enforcement of the prohibition laws, we recommend the following:

Prohibition of the liquor traffic should be judged, not by results where the law is flagrantly violated, but by results where the law has been efficiently enforced. In order that the will of the people in the adoption of the Eighteenth Amendment may be carried into effect, we urge that an appropriation of whatever amount may be necessary for the effective enforcement of national prohibition be made by Congress.

Inasmuch as the outlawed liquor traffic of this nation is endeavoring to establish itself in China and in other foreign countries to the detriment of the citizens of those countries and of our missionary effort, we urge Congress to enact a law prohibiting American citizens from engaging in the beverage liquor traffic in American consular districts in foreign countries.

We endorse also the measure to prohibit peyote, a drug used principally among the Indians as a substitute for liquor.

We recommend that the Federal Prohibition Code be made applicable to the Philippine Islands and to all the territory to which the Eighteenth Amendment applies and which is under the jurisdiction of the United States.

We appeal to the Federal Law Enforcement Department to use greater care in issuing the permits for the manufacture of alcoholic preparations of proprietary medicines which are required by law to be unfit for beverage use but which are actually used for beverage purposes. We believe that such permits should be granted only to those who make such preparations unfit in fact, as well as in theory, for beverage use.

The increase from 800,000 to 4,000,000 gallons per month of withdrawals of liquor and alcohol for non-beverage use since the

advent of prohibition demonstrates the necessity of a better administration of the permit system. More stringent regulations or laws should be enacted to prevent such liquor being withdrawn for non-beverage use and diverted to beverage purposes.

The present supply of distilled liquors in the United States is deposited in over 300 bonded warehouses, many of which have no adequate protection to prevent theft and the distribution of liquor for unlawful use. We hereby urge the passage of a measure to concentrate such liquors in a limited number of government or bonded warehouses and we suggest suitable action be taken to prevent such liquors from being withdrawn for illegal uses.

The enforcement of national prohibition is not a political issue but a plain patriotic duty. We appeal to the incoming administration to increase the efficiency of the Federal Law Enforcement Department by retaining only those officers and agents whose records have shown a high degree of efficiency in the service and by replacing with a higher type of public servant those who are inefficient.

We enter a solemn protest against those officers, federal and state, who refuse to do their duty and enforce the law. We respectfully suggest that Congress enact a law to define misconduct in office by Federal officials and to make a violation of such law a forfeiture of office.

We rejoice in the spread of temperance principles throughout the world and we hereby express our hearty sympathy with temperance workers in all lands and our desire to cooperate with them in every suitable way to banish from the entire world the traffic in intoxicating liquors and debasing narcotics.

We would emphasize the necessity for a continuance of the educational program which has been so effective in the destruction of the legalized liquor traffic.

The effects of the use of intoxicating liquor upon the individual and upon society, the beneficent results which follow efficient enforcement of the prohibition law and the evils which follow its violation should be clearly taught from the platform and by the printed page, by text-book, poster and circular; and we hereby record our appreciation of the effort of those church and interchurch agencies which have carried on this work and our conviction of the necessity for the continuance of their great work until the Eighteenth Amendment is effectively enforced throughout the United States.

With reference to the appeal from the Central Council of the Evangelical Society regarding reported persecution in Poland, we recommend its reference to the Executive Committee.

With reference to the laws for the regulation of Immigration, we recommend the following:

> The Federal Council of the Churches of Christ in America placed on record its conviction that a constructive immigration law should be passed on the following principles:
>
> a. The regulation of immigration from every country should be handled on the same general principles. This alone will avoid humiliating race discrimination.
>
> b. The amount of immigration which America can wisely admit from any given people should not exceed the number that we can assimilate, Americanize and steadily employ. This amount should be continuously adjusted to the changing economic conditions of the country as based on carefully ascertained facts.
>
> c. The standards for naturalization should be raised and

the privilege of citizenship should then be open to everyone lawfully in America who duly qualifies.

d. Immigration laws and treaties with other nations should be made to conform.

We request that these views of the Federal Council be conveyed to the Congress of the United States at such time and in such manner as may seem wise to the officers of the Federal Council.

VOTED: That the report of the Business Committee be adopted as a whole.

The following telegram was received and read:

The joint child welfare conference of representatives of larger Christian church bodies in session in New York sends greetings to Federal Council of Churches in session in Boston and desires coöperation to make effective the program to benefit American child population, of whom more than seven millions are considered in a state of neglect.

BURDETTE B. BROWN, *Secretary*.

The President introduced Rev. A. Z. Conrad, Pastor of the Park Street Church, who welcomed the Council to this historic church. The President made a suitable response.

Rev. George E. Haynes spoke on the "Church and Interracial Problems."

Bishop Wilbur P. Thirkield, Chairman of the Committee on Negro Churches, presented the report of the Committee and introduced Bishop John C. Jones of the A. M. E. Church, Rev. E. C. Morris, President of the National Baptist Convention and Dr. Will W. Alexander, who spoke on conditions among colored people in the South.

VOTED: That the report be accepted.

A resolution on the Church in the Canal Zone was referred to the Business Committee.

The devotional services were conducted by Rev. J. H. Henderson.

Prayer was offered by Rev. Charles L. White and Rev. Charles L. Goodell, in which the families of Rev. Hubert C. Herring and other members of the Council who had died since our last meeting, were remembered.

Monday Afternoon, December 6, 2:15 o'clock

The President presiding.

The session was opened with prayer by Rev. Edmund F. Merriam.

Rev. Rufus W. Miller continued the report of the Business Committee as follows:

We recommend that the report of the Commission on Relations with France and Belgium be accepted and embodied in the pub-

lished minutes. We approve the formation of this Commission and commend its efficient services in correlating the agencies of assistance and in bringing relief to the churches of those devastated areas of Europe. We further recommend that the Executive Committee have authority during the Quadrennium to terminate, to modify, or to consolidate with those of some other commission the functions of this Commission, if conditions warrant.

We recommend the acceptance of the report of the Commission on International Justice and Goodwill and that it be made part of the records. We also note that the activities of this Commission became increasingly important as well as difficult with our entry into the war, and we believe that its activities were conceived in wisdom and were carried forward with tact and discretion.

Recommendations one and two are hereby approved as follows:

1. That the present relationship existing between this Commission and the World Alliance be maintained and strengthened.

2. That this Commission recognize in the World Alliance and its constituent Councils, already organized in 22 nations, a logical and proper channel through which it may function.

Recommendation three has been covered by previous action of the Council. The concluding pages of the report are especially commended to the careful consideration of our constituent bodies.

We recommend that the report of the Commission on Relations with the Orient be accepted and embodied in the published minutes. We commend the activities of the Commission and its efforts to remove international misunderstanding and promote international goodwill.

VOTED: That the report be adopted item by item.

The report was adopted.

The Committee on Closing Resolutions reported through its Chairman, Bishop C. B. Mitchell, as follows:

Your Committee desires to express at once its deep appreciation of the work done by the officials of the local Federation of Churches in making such ideal arrangements for the comfort of the delegates and for the convenience of all the meetings of the Council.

We wish also to record our gratitude to the authorities of Ford Hall and Park Street Church for the use of their admirable auditoriums and other quarters connected therewith.

We thank our genial and efficient President, Dr. Robert E. Speer, for the way in which he has dispatched business and presided over our deliberations. We cannot speak in too high praise of our General Secretary, Rev. Charles S. Macfarland, who has carried on the difficult duties of his office during the past years with such credit to himself and honor to the Council; of Rev. Rivington D. Lord and his able assistants, who have with such accuracy and courtesy performed their duties; and of Mr. Alfred R. Kimball, our Treasurer, who with such self-denial and efficiency has rendered most faithful service.

Too much cannot be said in appreciation of the services rendered by the Executive Committee and all other committees and commissions which have carried on their various tasks during the Quadrennium with such untiring energy and devotion.

The Council hereby records its great joy in the presence of our

foreign delegates and desires to express its deep appreciation of their eloquent and fraternal addresses.

To all speakers who have brought to us their carefully prepared and comprehensive addresses we render our sincerest thanks.

We wish also to acknowledge the benediction of the presence and the benefit to the Council of our first President, Bishop E. R. Hendrix.

To the hospitable hosts who have opened their homes for our entertainment we wish to express our gratitude and appreciation.

We acknowledge our appreciation of the generous space given to reports of this meeting by the daily press of Boston and by the Associated Press, and the interest of the New York Times and the Detroit News in sending their Church Editors, Miss Rachel McDowell and Mr. Louis L. Goodnow, respectively, to attend the full sessions of the Quadrennial Meeting.

Above all, we are deeply grateful to our Heavenly Father for the prevailing spirit of Christian brotherhood which has been so apparent in every word and act of this gathering and for the presence of the Divine Spirit in all our meetings. We praise God for the rapidly growing spirit of Christian unity evident throughout our Protestant churches, and that in all directions the followers of our Lord are magnifying the great fundamentals upon which they agree and are less concerned about the non-essentials over which they differ. We lift grateful hearts to Almighty God for the rapidly spreading spirit of Christian unity throughout the world, and for the fact that this Federal Council is being so signally used by God for the furtherance of His Kingdom among men.

CHARLES BAYARD MITCHELL,
W. F. TILLETT,
SAMUEL FALLOWS,
Committee.

VOTED: That the report of the Committee on Closing Resolutions be adopted.

The following cablegram from the Waldensian Churches of Italy was received and read:

Rome, December 6, 1920.

Federal Council,
Boston, Mass.
Heartiest wishes from Waldensian Church of Italy.
GIAMPICCOLI.

The statement of the Council of Church Boards of Education was presented by Dr. Robert L. Kelly.

The statement of the Sunday School Council of Evangelical Denominations was presented by Rev. W. C. Bulla.

Rev. Miles B. Fisher spoke in behalf of the Missionary Education Movement.

The President introduced President Henry Churchill King who addressed the Council on "The Present Challenge of a Constructive Program of Religious Education."

Discussion followed, participated in by Rev. Benjamin S. Winchester and Rev. Henry H. Meyer.

The resolution presented by the Commission on Christian Education having already been presented to the Business Com-

mittee and approved by that Committee, was adopted as follows:

1. In view of the readjustment now taking place in the agencies for Missionary Education and the importance of reinforcing the program of Missionary Education at every point, the Federal Council of the Churches of Christ in America would suggest to the Missionary Education Movement the possible advantage of perfecting closer working relations between the Missionary Education Movement and the Federal Council of Churches and offers to place at the disposal of the Missionary Education Movement the facilities and channels for wider cooperation which the Federal Council affords.

2. In view of the proposed union of the International Sunday School Association and the Sunday School Council of Evangelical Denominations, the Federal Council of the Churches of Christ in America desires to call the attention of the new organizations and the Joint Committees on Reorganization to the facilities for wider cooperation which the Federal Council affords and to suggest the possible advantage to the Sunday School forces of establishing definite and effective relationship with the Federal Council.

3. In view of the pressing need for a larger program of Christian Education which shall be comprehensive and inclusive, and which is now being contemplated by the several educational agencies, and therefore the necessity for the cooperation of these agencies throughout the preparation of such a program, this Quadrennial Meeting of the Federal Council of Churches authorizes its executive officers to call a thoroughly representative conference of educational agencies at the earliest practicable date to work out the best plan for securing the most helpful working relationships. The agencies to be invited shall include, besides the Federal Council of Churches,

The Board of Missionary Preparation
The Council of Church Boards of Education
The American Sunday-School Union
The Commission on the Church and Social Service of the Federal Council
The International Sunday School Association
The International Sunday School Lesson Committee
The Religious Education Association
The Missionary Education Movement
The Sunday School Council of Evangelical Denominations
The World's Sunday School Association
The Y. M. C. A.
The Y. W. C. A.
Other similar agencies and representative educational leaders

the personnel, program and all other arrangements of the conference to be determined by the chairman and the general secretary (or other two officials) of each of the foregoing agencies in consultation.

Dr. Meyer presented an additional resolution of the Commission on Christian Education, which was referred to the Business Committee.

The President introduced Dean Henry B. Washburn of the Episcopal Theological School at Cambridge, who addressed the Council on the Relation between the Theological Seminaries and the Movement for Christian Coöperation.

VOTED: That Dean Washburn be requested to furnish the manuscript of his address for distribution.

The President introduced President George E. Horr, who addressed the Council on "The Association of Theological Seminaries and the cooperative Movement among the Churches."

Discussion followed by Dean W. F. Tillett of the Theological Seminary at Nashville, Tenn., Pres. W. A. Blackwell and others.

Dr. Miller continued the report of the Business Committee as follows:

With regard to the resolution presented by the Commission on Christian Education, we recommend that in view of the very great importance of the program of Sunday School instruction in the Protestant Evangelical Churches of North America, which since 1872 has been outlined by the International Sunday School Lesson Committee, and in view of the recent reorganization of this important Committee, by means of which it becomes in reality and officially an interdenominational educational agency, the Federal Council of Churches desires to call the attention of the International Sunday School Lesson Committee to the educational activities already centering in the Federal Council of Churches and all the facilities for effective cooperation which the Council affords, and invites the International Sunday School Lesson Committee to consider the possible advantages of bringing its work and organization into definite and effective relation to the Federal Council of Churches.

We have considered the report of the Washington Office and the paper presented in connection therewith and we recommend for adoption the following:

A. The reports for the quadrennium clearly demonstrate the need and efficiency both of the Washington Office and of the General Committee on Army and Navy Chaplains. The Washington Committee and the General Committee on Army and Navy Chaplains should be maintained through the ensuing quadrennium with adequate provision for the necessary budget.

B. We heartily endorse the legislation proposed for the Navy Chaplains.

C. We lay it upon the heart of the churches to supply their full quota of chaplains from among their strongest young ministers. We would emphasize the immediate need for sixty-seven chaplains in the Navy.

D. We recommend that each of the constituent bodies of the Council either continue or establish a Committee, or definitely charge some one of its boards or committees, to consider the interests of the chaplains and of religious work in the army and navy, correlating their activity with the General Committee on Army and Navy Chaplains of the Federal Council of Churches; and that pending definite provision for the total budget of the Federal Council by its constituent bodies, such boards or committees be further requested to finance the General Committee on Army and Navy Chaplains.

E. We recommend, both for economy and efficiency, the use of the Washington Office of the Federal Council by our constituent bodies, presenting actions and clearing matters generally pertaining to Congress and Governmental Departments.

Closing prayer was offered by Dr. Charles E. Tebbets.

VOTED: To adjourn.

Monday Evening, December 6, 6 o'clock

A banquet was tendered to the Council by the denominational Social Clubs of Boston at the City Club, Rt. Rev. William Lawrence presiding.

Addresses were made by Rev. Henry Van Dyke, former Ambassador to the Netherlands, and Rev. Alexander Ramsay of England.

A Dinner to Women was tendered by the women's boards and church societies, Mrs. George W. Coleman presiding.

Addresses were delivered by Rev. Henry Van Dyke and Rev. Alexander Ramsay.

Monday Evening, December 6, 9 o'clock

The Council was called to order by the President.

Prayer was offered by Rev. Howard B. Grose.

Rev. William Adams Brown reported for the Committee on Message, presenting first a resolution of sympathy for European Churches, which was adopted as follows:

> RESOLVED: That the executive officers of the Federal Council be instructed to send a letter to our sister churches in Europe, including both allied and enemy lands, conveying our heartfelt greetings and praying God's richest blessing on their work.

The message drafted by the Committee was then presented. (See pages 315-316 of this volume.)

VOTED: That the Message be adopted, the Council rising.

Dr. Miller continued the report of the Business Committee as follows:

> With regard to the Church Peace Union, the following is recommended:
>
> > That the Federal Council of the Churches of Christ in America wishes to put on record its deep appreciation of the generous cooperation of the Church Peace Union in the international activities of the Council, especially for the support given throughout the quadrennium to the Commissions on Relations with the Orient and on International Justice and Goodwill; for the bringing of distinguished churchmen from other lands for service here and for making possible the sending of a large number of Friendly Visitors from America to the churches of Great Britain and the Continent of Europe.
>
> With regard to the next Methodist Ecumenical Conference, the following is recommended:
>
> > That the Administrative Committee be authorized to arrange for a personal greeting from the Federal Council to be conveyed to the Methodist Ecumenical Conference to meet in London, September 20, 1921.

With regard to a Memorial Church at Plymouth, Mass., the following is recommended:

That the resolutions bearing on this subject be referred to the Executive Committee.

On the subject of the anti-Jewish propaganda, we recommend that

WHEREAS: For some time past there have been in circulation in this country publications tending to create race prejudice and arouse animosity against our Jewish fellow-citizens and containing charges so preposterous as to be unworthy of credence,

BE IT RESOLVED: That the Federal Council of the Churches of Christ in America, impressed by the need at this period of our national existence for unity and brotherhood, deplores all such cruel and unwarranted attacks upon our Jewish brethren, and in a spirit of goodwill extends to them an expression of confidence in their patriotism and their good citizenship, and earnestly admonishes the people to express disapproval of all actions which are conducive to intolerance or tend to the destruction of our national unity through arousing racial divisions in our body politic.

On the subject of the several resolutions on the League of Nations, we recommend that

WHEREAS: We recognize with satisfaction the useful work already accomplished by the League of Nations and rejoice in the plans proposed for an international court of justice,

BE IT RESOLVED: That this Quadrennial Meeting of the Federal Council of the Churches of Christ in America authorizes the Administrative Committee to present to the President-elect and the Senate of the United States a statement setting forth the profound interest of the churches in the moral and religious principles underlying the League of Nations and expressing earnest hope that some acceptable way may be found for our participation in such a League.

With reference to the statements of affiliated, cooperating and consultative bodies, we recommend that the Federal Council desires to place on record its appreciation of the great and growing work of the following organizations and rejoices exceedingly in their cooperation with the Federal Council of the Churches of Christ in America:

Home Missions Council, Council of Women for Home Missions, Federation of Woman's Boards of Foreign Missions, Council of Church Boards of Education, Sunday School Council of Evangelical Denominations, American Bible Society, International Committee of the Young Men's Christian Associations, National Board of the Young Women's Christian Association, Committee of Reference and Counsel of the Foreign Missions Conference of North America, Committee on Cooperation in Latin America, Student Volunteer Movement.

We recommend that the form of reorganization of the Commission on the Church and Social Service be referred to the Executive Committee, in harmony with action taken on Methods of Cooperation in recommendation six of the Committee on Methods of Cooperation as adopted by the Council.

With reference to the report of the Committee on Negro

Churches, we recommend the acceptance of the report and we approve its constructive program for just inter-racial relations.

With reference to the report of the Committee on Foreign Missions, we recommend that it be accepted and be made a part of the records of the Council.

With regard to the report of the Commission on Relations with Religious Bodies in Europe, we recommend that the Council hereby expresses its hearty approval of this Commission in view of conditions that followed the war. The activities of the Commission have gone far toward reëstablishing helpful relations with these churches and the Council rejoices that the encouraging service already rendered by the group of Friendly Visitors sent by the Commission is bearing fruit, and approves the continuance of this work.

With reference to the recommendation regarding the Union Church of the Canal Zone, we recommend that the Council, appreciating the responsibility of the American Christians for the moral and spiritual welfare of the people of the Canal Zone who have come under the protection of the American flag, and recognizing the joint responsibility willingly acknowledged and assumed by Home and Foreign Mission agencies for service in the Canal area, authorize the Executive Committee to accept a trusteeship or other protective oversight of these churches in the Canal Zone as may seem desirable and may be mutually agreed upon by the parties interested, and refer determination of these questions to the Administrative Committee.

With reference to the resolution on the delegation of power, we recommend that it is the sense of this Council that the delegation of its authority with power should be only to those who are the accredited delegates from the constituent bodies of the Council or to the responsible officials of the Council itself.

With reference to the resolution on disarmament, we recommend that the Federal Council is devoutly desirous that we as a nation should do all in our power to allay international suspicion and promote world peace and, believing gradual disarmament to be a requisite toward this end, respectfully requests our government to set an example in this respect and to cooperate fully with the governments of the world for the achievement of general disarmament.

With reference to the report of the Commission on Interchurch Federations, we recommend:

a. That plans should be made to utilize laymen throughout the country who will accept responsibility for promoting cooperation and developing local organizations.

b. Securing cooperation of the employed executive secretaries in aiding nearby communities.

c. The enlargement of the employed staff of the Commission by securing at the earliest date possible one or more additional secretaries.

d. That greater emphasis be given to the importance of organizing the churches of the smaller communities for cooperative work.

We recommend that the report of the Commission on Christian Education be accepted and made part of the records of the Council.

We recommend that the resolution concerning possible cooperation with the International Sunday School Lesson Committee be approved and referred to the Executive Committee for further consideration, if such is necessary.

The Recording Secretary presented the nominations for Vice-Presidents and members of the Executive Committee of the Council, as made by the various denominational representatives present (see appendix of this volume for list of names).

VOTED: That the Recording Secretary cast the ballot of the Council for the election of the Vice-Presidents and the Members of the Executive Committee.

The ballot being cast, the President duly declared their election.

The Recording Secretary reported on Credentials as follows:

Members	303
Corresponding Members	178
Friendly Visitors	9
Visitors from Other Lands	18
Federal Council Executives	16
Total (omitting duplications)	473

VOTED: That any items of business left unfinished by the Council be referred to the Administrative Committee with power.

VOTED: That the minutes of these sessions of the Quadrennial Meeting of the Council be referred to the Administrative Committee for approval.

VOTED: That Rev. James H. Franklin be requested to express our gratitude to the local Committee on Arrangements.

Prayers were offered by Rev. F. W. Burnham and Edwin L. Shuey, the closing prayer and benediction being pronounced by the General Secretary, Rev. Charles S. Macfarland.

VOTED: To adjourn.

Respectfully submitted,

(Signed) RIVINGTON D. LORD
Recording Secretary

RUFUS W. MILLER

CHARLES E. SCHAEFFER

A. W. BEVAN
Assistant Recording Secretaries

MINUTES OF THE MEETING OF THE EXECUTIVE COMMITTEE

Park Street Church, Boston, Mass.

December 6, 1920, 8:30 P. M.

The Executive Committee of the Federal Council was called to order by the President immediately upon the adjournment of the Federal Council.

The following members recorded themselves present:

Rev. Alfred Williams Anthony
Rev. J. O. Atkinson
Rev. John T. Bergen
Rev. A. J. C. Bond
Rev. Charles D. Bulla
Rev. F. W. Burnham
Rev. H. J. Callis
Rev. S. M. Cavert
Rev. Henry J. Christman
Rev. A. E. Cory
Rev. W. F. Conner
Pres. Boothe C. Davis
Rev. I. W. Gowen
Rev. Howard B. Grose
A. E. Hangen
H. W. Holloway
Rev. S. S. Hough
Rev. R. A. Hutchison
Bishop J. H. Jones
Rev. Albert G. Lawson
Rev. Rivington D. Lord
Rev. Charles S. Macfarland
Rev. A. E. Main
Rev. Harry R. Miles
Rev. Rufus W. Miller
Rev. W. W. Pinson
Rev. Charles F. Rice
E. L. Shuey
Rev. Martyn Summerbell
Rev. John W. Whisler
Dr. Walter C. Woodward

Prayer was offered by Rev. John T. Bergen.

VOTED: That the members of the Executive Committee, Administrative Committee and the Commissions and other Committees continue in office until their successors are elected or appointed.

VOTED: That a special committee of five be appointed by the Chair to nominate officers for the new Executive Committee.

The Chairman appointed Rev. Howard B. Grose, Rev. William I. Haven, Rev. J. Ross Stevenson, Rev. Harry R. Miles, Rev. R. A. Hutchison.

VOTED: That the names of the members at large of the Administrative Committee be presented by that Committee to the next meeting of the Executive Committee.

VOTED: That the Chairman of the Administrative Committee, Rev. Albert G. Lawson, be authorized to call a meeting of the Administrative Committee before the next meeting of the Executive Committee.

VOTED: That the Administrative Committee be requested to prepare a program of the Council's plan of organization to report at the next meeting of the Executive Committee.

VOTED: That the time and place of the next meeting of the Executive Committee be January 21, 1921, in New York City and that the Administrative Committee have power to change the date if necessary.

VOTED: To adjourn.

Closing prayer was offered by Rev. Rivington D. Lord.

(Signed) RIVINGTON D. LORD,
Recording Secretary

MINUTES OF THE MEETING OF THE EXECUTIVE COMMITTEE, JANUARY 21, 1921

The meeting was called to order at 10 A. M. by President Robert E. Speer, at 600 Lexington Avenue, New York.

The following were present: Rev. Alfred Williams Anthony, Rev. S. G. Atkins, Rev. J. O. Atkinson, Rev. William Y. Bell, Rev. Nehemiah Boynton, Franklin P. Brown, Rev. Arthur J. Brown, Rev. W. A. Brown, Rev. F. W. Burnham, Rev. H. J. Callis, Bishop James Cannon, Jr., Rev. Russell Cecil, Rev. Ernest H. Cherrington, Bishop George C. Clement, Rev. W. F. Conner, President R. H. Crossfield, Rev. A. E. Cory, Rev. John Dolfin, Rev. George P. Eastman, Rev. George Elliott, John M. Glenn, Rev. I. W. Gowen, Rev. H. B. Grose, Dr. A. W. Harris, Prof. T. F. Herman, Rev. W. I. Haven, Rev. J. H. Henderson, Rev. S. S. Hough, Rev. F. S. Idleman, Rev. W. H. Jernagin, A. R. Kimball, Rev. Albert G. Lawson, Bishop W. R. Lambuth, Norton M. Little, Bishop W. L. Lee, Rev. A. E. Main, Rev. James E. Mason, Bishop G. M. Mathews, Rev. R. W. Miller, Dean Shailer Mathews, L. O. Miller, Rev. R. Niebuhr, C. E. Milliken, Rev. Robert W. Peach, Rev. Charles Philipbar, Rev. W. W. Pinson, Rev. George Reynolds, Rev. Charles F. Rice, Bishop Robert L. Rudolph, Rev. Charles E. Schaeffer, Rev. Paul deSchweinitz, Dr. Robert E. Speer, James M. Speers, Mrs. H. R. Steele, Rev. C. L. Thompson, Rev. A. Vennema, Rev. O. M. Voorhees, Rev. J. Ross Stevenson, Rev. S. G. Yahn, Rev. Thomas H. White, General Secretary Rev. C. S. Macfarland, Secretaries Rev. Samuel McCrea Cavert, Rev. C. L. Goodell, Rev. Roy B. Guild, Rev. Sidney L. Gulick, Rev. F. E. Johnson, Rev. Jasper T. Moses, Rev. H. L. Willett.

The devotional services were conducted by Dr. Speer, Dr. Lawson, Dr. Jernagin and Dr. Boynton.

Dr. Speer reported the following recommendations as having been made by the conference of the Federal Council and other interdenominational agencies held on December 13th.

> "1. That it is the sense of this conference that the churches possess in the existing agencies sufficient organizations for the needs of their cooperative work at the present time, if these agencies are adequately developed and correlated.
>
> "2. That it is desirable that these agencies be encouraged and enabled to develop their activities so as to provide adequately for their expanding tasks and responsibilities and that they should be given for this purpose the fullest measure of freedom and confidence.
>
> "3. That they should, at the same time, maintain and utilize the

relations of consultation or affiliation through the Federal Council which have been established.

"4. That they should appoint also a Committee of Consultation made up for the present of three representatives from each of the agencies represented in this conference (the Reorganization Committee of the Interchurch World Movement to be included during its existence) which should meet periodically to consider matters of common interest, and, further, that this Committee should meet as early as possible at the call of the Chairman of this Conference and should study the problems of cooperation among these interdenominational agencies, and report to a conference to be held before May 1 and to be composed of seven representatives to be appointed by each of the agencies represented in the present conference.

"5. That with regard to the Interchurch World Movement, whose Committee on Reorganization has shared in this conference, it is the sense of the conference that the Interchurch World Movement might wisely adjust and conclude its activities and that, when it is free to do so, it might well transfer the foreign mission survey material to the Foreign Missions Conference of North America; the home mission survey material to the Home Missions Council; any survey material, lists of names, etc., properly falling to the Council of Women for Home Missions and the Federation of Woman's Boards for Foreign Missions to those organizations; the American educational survey material to the Council of Church Boards of Education; the religious education survey material to the Sunday School Council of Evangelical Denominations and the International Sunday School Association jointly; and any other survey material to the Federal Council; that the maps, charts, photographs, etc., which are not an essential part of the survey material should be transferred to the Missionary Education Movement, if continued in appropriate relation to the mission boards and to the other interdenominational organizations and the Federal Council.

"6. That the correlation of the forward movements and general promotive activities of the denominations might be provided for through some new and representative committee of the Federal Council.

"7. That for the present the Sunday School Council and the International Sunday School Association together should be regarded as one unit in the conference and in the consultative committee, and that the representation from that phase of work should be appointed proportionately by these organizations."

VOTED: To consider the resolutions *seriatim.*

Resolutions 1, 2, 3 and 4 were adopted; 5 was laid on the table; 6 and 7 were adopted.

Dr. Grose presented the report of the Nominating Committee:

Chairman of the Executive Committee....Bishop Walter R. Lambuth

First Vice Chairman.....Rev. Frederick W. Burnham

Second Vice-Chairman.....Bishop George M. Mathews

Third Vice-Chairman.....Rev. Rufus W. Miller

Recording Secretary.....Rev. Rivington D. Lord

For General Secretaries:

Rev. Clarence A. Barbour*
Rev. Samuel McCrea Cavert
Rev. Charles S. Macfarland

leaving their respective spheres of service and other details of adjustment to be determined by the Administrative Committee.
For Secretaries:

Rev. Charles L. Goodell, Secretary Commission on Evangelism and Life Service
Rev. Roy B. Guild, Secretary Commission on Councils of Churches
Rev. Sidney L. Gulick, Secretary Commission on Relations with the Orient
Rev. Worth M. Tippy, Secretary Commission on the Church and Social Service
Rev. E. O. Watson, Secretary Washington Committee

That we approve the appointment by the Administrative Committee of Rev. H. L. Willett as Representative of the Federal Council in Chicago.

Dr. Macfarland expressed his deep gratitude for the provision made to share certain responsibilities which he had borne for the ten years of his service.

The Secretary was authorized to cast one ballot for these nominees. They were declared elected.

VOTED: To accept the report and confirm the nominations.

Bishop Lambuth took the chair and made a few introductory remarks.

The report of the Committee on Organization and Plan was presented by Dr. Speer, in the absence of the Chairman of the Committee, Dr. Frank Mason North (as printed on pages 29-34 of this volume).

VOTED: To take the sections *seriatim.*

Under section 1, (a) was referred to a special committee consisting of Rev. Rufus W. Miller, Rev. Paul deSchweinitz and Mr. John M. Glenn, who reported as follows:

"Your special committee recommends the following in reference to item a, section 1:

"Resolved that any formal deliverance which is to be put forth in the name of the Council shall be first submitted to all the members of the Executive Committee of the Council with the understanding that all replies shall be returned within a fortnight, and what constitutes 'a formal deliverance' shall be determined by the Administrative Committee, provided, however, in cases of urgency the Secretarial Council shall have authority to refer directly to the Executive Committee for approval any statement which they wish to have issued as a formal deliverance of the Council."

* It was stated that it was not yet known whether Dr. Barbour could see his way clear to accept the position.

The recommendation was adopted.

Item (b) was adopted; (c) was laid on the table.

That part of section 1 referring to the constituent churches providing the expenses of the members of the Executive Committee was adopted, and that part referring to larger questions of policy and program was also adopted.

VOTED: To adopt section 1 as a whole, as amended.

With reference to section 2, pertaining to the Administrative Committee.

Voted: To refer this section to a special committee of five.

The Chairman appointed Dean Shailer Mathews, Rev. Charles L. Thompson, Rev. Charles F. Rice, Rev. William I. Haven, and Rev. William Adams Brown, who recommended its ratification with the following explanatory statement, which was adopted:

> "1. That the Administrative Committee shall be appointed by the Executive Committee after consultation with the bodies represented, except when such bodies shall choose to appoint their own representatives.
>
> 2. The Administrative Committee shall be constituted as follows:
>
> (a) One representative from each of the various ecclesiastical bodies represented in the Federal Council.
>
> (b) Representatives of such other agencies of organized Christianity as may become officially related to the Council.
>
> (c) Chairmen of the Commissions and Secretaries of the Council and of the Commissions of the Council.
>
> (d) Members at large, not to exceed fifteen in number."

Section 3 was taken up. The part referring to the general policy of the work of the Commissions was referred to the Administrative Committee, to report at the next meeting of the Executive Committee, with the understanding that in the interim present policies should be maintained. The part pertaining to the classification of the different Commissions carrying on work for the Council was, on motion, adopted, with the understanding that for the present the Commission on Relations with the Orient might continue to be separate from the Commission on International Justice and Goodwill.

VOTED: That the Administrative Committee be empowered, if deemed advisible, to create a separate commission on works of benevolence and mercy, instead of leaving this service to the Commission on the Church and Social Service and the Commission on International Justice and Goodwill, as provided for in the proposed plan of organization.

VOTED: To adopt section 3 of the report.

The President appointed the following Chairmen of Commissions:

General Committee on Army and Navy Chaplains
Bishop William F. McDowell

Commission on Evangelism and Life Service
PRESIDENT J. ROSS STEVENSON
Commission on Temperance
HON. CARL E. MILLIKEN
Commission on Councils of Churches
FRED B. SMITH
Commission on Relations with Religious Bodies in Europe
BISHOP JAMES CANNON, JR.
Commission on International Justice and Goodwill
PRESIDENT HENRY CHURCHILL KING*
Commission on Relations with the Orient
REV. WILLIAM I. HAVEN
Commission on Christian Education
REV. WILLIAM ADAMS BROWN
Commission on Relations with France and Belgium
WILLIAM SLOANE COFFIN
Commission on Negro Churches and Inter-racial Relations
JAMES J. EAGAN

VOTED: To approve these appointments.

Treasurer Alfred R. Kimball presented his report as follows:

Balance Sheet January 15, 1921

			Assets Dr.	Liabilities Cr.
Property account			$8,698.90	
Permanent Fund				$8,663.35
Central office (including all commissions except those listed below):				
Expense		$207,395.44		
Income				
General Fund	$9,771.56			
Income, 1920	171,005.90	180,777.46		
Deficit		$26,617.98		
Central office Deficit			27,399.88	
Washington Surplus				781.90
Commission on Religious Bodies in Europe				
Paid		$9,673.33		
Received		8,471.59		
Deficit			1,201.74	
Commission on Inter-Church Councils				
Received		$33,254.22		
Paid		26,403.81		
Surplus				6,850.41
Commission on Relations with the Orient				
Paid		$10,328.70		
Received		9,611.88		
Deficit			716.82	
General War Time Commission, Negro Troops, War and Religious Outlook				
Received		$19,117.74		
Paid		14,487.89		
Surplus				4,629.85

* No assurance that President King could accept the appointment was given.

Commission on France and Belgium			
Received for expenses	$6,902.75		
Paid for expenses	6,902.75		
Balanced			
Committee on Canal Zone			
Received	$11,330.09		
Paid	2,870.59		
Special account in Lincoln Trust Co. on hand	$8,459.50		
Accounts due		2,050.22	
Note due Fifth National Bank			20,000.00
Balance in Fifth National Bank and Office Cash.		857.95	
		$40,925.51	$40,925.51

Suggested Apportionment, 1921

	Membership	Suggested
Baptist Churches, North	1,502,341	$35,000
National Baptist Convention	2,938,579	500
Seventh Day Baptist	8,475	200
Christian Church	105,310	1,000
Christian Reformed Church	40,768	500
Churches of God in North America	25,847	250
Congregational Churches	808,122	25,000
Disciples of Christ	1,193,423	20,000
Evangelical Association	159,310	2,000
United Evangelical	88,847	1,000
Friends	86,800	1,500
Evangelical Synod of North America	352,644	5,000
Primitive Methodist	9,190	150
Methodist Episcopal	4,175,502	50,000
Methodist Episcopal, South	2,152,974	30,000
African Methodist Episcopal	548,355	1,000
African Methodist Episcopal Zion	458,574	1,000
Colored Methodist Episcopal	245,749	1,000
Methodist Protestant	176,245	2,000
Moravian	26,373	400
Presbyterian Church, U. S. A.	1,603,033	40,000
Presbyterian Church, U. S. (South)	364,430	10,000
United Presbyterian	155,994	4,000
Reformed Presbyterian (General Synod)	2,400	100
Reformed Church in the United States	330,039	6,500
Reformed Church in America	133,783	2,500
Protestant Episcopal	1,065,825	10,000
Reformed Episcopal	11,806	200
United Brethren	347,981	4,000
	19,118,719	

Dr. Macfarland explained that in the suggested apportionment for 1921 two factors had been considered: first, the numerical strength of each denomination, and, second, its general financial ability.

VOTED: To receive the report and place it on file.

Mr. John M. Glenn, Chairman of the Board of Finance, presented the following report in behalf of the Board:

The Board of Finance presents the following recommendations for 1921:

(1) That the denominational representatives on the Executive and Administrative Committees make every effort to secure the denominational apportionments as approved by the denominational representatives in the Council at Boston for the entire budget of $300,000. The Committee submits herewith a suggested plan of apportionment (see above).

It is to be noted that, in some cases, at the present time, in addition to the regular denominational apportionments there are special appropriations by various denominational boards for the work of the Commissions. In cases where the denominations through their central agencies are unable to provide their entire apportionment, it is recommended that the matter be taken up by the denominational authorities with the various boards, looking towards support for the related Commissions.

(2) That as soon as possible the present rather widespread popular appeal be gradually discontinued as now carried on. The Board of Finance adopted this procedure to help meet the special exigencies of the past year. While it has obvious disadvantages, it has helped to meet a situation which could hardly have been met without it and has secured the friendly help of nearly twenty thousand men and women, upon whose continued help we may need to rely until the denominational apportionments are fully provided. The time has now come, however, when we ought to put into practice at the earliest possible date the recommendation adopted at the Quadrennial Meeting at Boston that the cooperative work of the churches should be adequately financed by the churches themselves.

(3) That until the denominations assume adequate financial responsibility for the Council, a special effort be made to secure large individual gifts from men and women of those denominations whose apportionments may not be immediately met and that the denominational representatives be urgently requested to cooperate in securing such subscriptions.

(4) That the following budget be approved:[1]

Budget for 1921

Central Administration, including Religious Publicity Service, Chicago Office and Financial Administration	$150,000
Washington Office and General Committee on Army and Navy Chaplains	20,000
Commission on Evangelism and Life Service	30,000
Commission on Social Service	30,000[2]
Commission on Councils of Churches	26,000[3]
Commission on Christian Education	10,000
Commission on International Justice and Goodwill	10,000[4]
Commission on Relations with the Orient	10,000
Special Committees and New Work	14,000
Total	$300,000

[1] The details of the budget for the various departments and commissions were referred to the Administrative Committee.

[2] It is understood that this budget may be increased by special funds secured for the purpose, provided the excess funds are secured outside the normal resources.

[3] This budget assumes an increase in staff. If only the present program is continued, it can be reduced one-third.

[4] Most of this amount will be needed only if enlarged work is assumed by the commission.

The above does not include the Commissions on Relations with Religious Bodies in Europe, Relations with France and Belgium, Temperance and the Committee on the Canal Zone because these are especially provided for through cooperative arrangements already established. It does not include the Continuation Committee of the General War-Time Commission and the Committee on the War and the Religious Outlook, these Committees having carried over funds to complete their work.

The Commission on Relations with Religious Bodies in Europe is in a class by itself and is subject to its constituent boards. During 1920 its budget was about $9,000, including service for the European Relief Council. We recommend that its budget be referred to its constituent boards.

The same is true of the Commission on Relations with France and Belgium, whose budget is about $4,000 for normal work.

The Commission on Temperance is now in conference with two other temperance bodies relative to cooperative arrangements. Its budget normally is about $10,000.

(5) We recommend the following, relative to immediate work:

(a) That there be no increase beyond the present running expenses, even though approved in the above budgets, except by consent of the Board of Finance, with the understanding that its consent shall be given as fast as the funds appear available, and that for the immediate future the various departments keep their expenses at the lowest possible minimum.

(b) That no increases be made in the above approved amounts in any case except by approval of the Board of Finance and the Administrative Committee.

(6) That the salaries of the Secretaries, the employment of added forces and other details be referred to the Board of Finance and the Administrative Committee in consultation with the several Commissions.

(7) That the Board of Finance as at present constituted be continued, with power to add to its number upon approval by the Administrative Committee.

VOTED: To adopt the first three general items.

VOTED: To approve the budget of $300,000.

The recommendations relative to disbursements for immediate work (section 5) were adopted.

Sections 6 and 7 were adopted.

VOTED: To approve the report of the Board of Finance as a whole.

VOTED: That the responsibility for securing these apportionments from the constituent bodies be referred to the members of the Executive Committee representing the constituent bodies.

The special matters referred to the Executive Committee by the Federal Council at Boston, were taken up and were referred to the Administrative Committee, as follows:

a. "The Council refers to the Executive Committee Article 8 of By-laws with regard to the Commissions of the Council and authorizes it to make any ad interim changes which it may deem

wise in the commission and committee organization (including the Administrative Committee) of the Council, and report to the next meeting of the Council the appropriate wording of By-law 8.

b. "With reference to the resolution on the subject of additional aid to Armenia, including the grant of a loan from the United States, we recommend that this resolution be referred to the Executive Committee for appropriate action.

c. "With reference to the resolutions of the Commission on Christian Education, we recommend their reference to the Executive Committee for determining any questions of procedure that may arise.

d. "With reference to the appeal from the Central Council of the Evangelical Society regarding persecutions in Poland, we recommend its reference to the Executive Committee.

e. "We further recommend that the Executive Committee have authority during the Quadrennium to terminate, or to modify, or to consolidate with those of some other commission functions of the Commission on Relations with France and Belgium, if conditions warrant.

f. "With regard to a Memorial Church at Plymouth, Mass. the following is recommended: that the resolutions bearing on this subject be referred to the Executive Committee.

g. "We recommend that the form of reorganization of the Commission on the Church and Social Service be referred to the Executive Committee in harmony with action taken on methods of cooperation in recommendation 6 of the report of the Committee on Methods of Cooperation and as adopted by the Council.

h. "We recommend that the resolution concerning possible cooperation with the International Sunday School Lesson Committee be approved and referred to the Executive Committee for further consideration, if such be necessary.

A recommendation relative to the standardization of denominational yearbooks and statistical records and a suggestion regarding campaign for church attendance were also referred to the Administrative Committee.

VOTED: To recommend to the next Federal Council that the Vice-Presidents be made members of the Executive Committee and that in the meantime they be invited to sit with the Committee.

The Recording Secretary submitted the following report of the special committee on nomination of the members at large of the Administrative Committee:

Rev. Howard B. Grose	James M. Speers
Alfred R. Kimball	John R. Mott
Bishop Luther B. Wilson	Rev. Frederick H. Knubel
Rev. Frederick Lynch	Dean Howard C. Robbins
Rev. Charles L. Thompson	Rev. William I. Chamberlain
Prof. John R. Hawkins	James R. Joy
Rev. George U. Wenner	Rev. Edward D. Eaton

Rev. Charles L. White

VOTED: To adopt the report.

The Secretary read the following letter from the Infant Church of Arabia:

"Kodaikanal, India
24 August, 1920

"The Rev. Charles S. Macfarland, D.D.,
"General Secretary,
"Federal Council of Churches of Christ in America.

"Dear Brother in Christ:—

"It is with great pleasure that we have received, on behalf of the infant church of Christ in Arabia, the greetings and message brought to us by the chairman of your Committee on Foreign Missions, Dr. W. I. Chamberlain.

"We are conscious of our relationship in origin and life with the Church of Christ in America and confidently expect this oneness together to continue to be of inestimable value in the years to come.

"You will rejoice to know that never before in our history have we felt so assured of the working of the Spirit of God among us and been so expectant of increase in grace and growth of the body of Christ to which we all belong.

Yours faithfully,

(signed) JAMES E. MOERDYK, *Chairman*,
G. D. VAN PEURSEM, *Secretary*,
The Arabian Mission of the Reformed Church in America."

VOTED: To receive the message, and to authorize the General Secretary to make a suitable reply.

VOTED: That the appointment of three members on the Committee on Consultation representing the various interdenominational agencies be referred to the Administrative Committee.

In connection with Section IV of the report of the Committee on Organization and Plans, a general statement was made by President Speer, asking for counsel on the principles which should control the work of the Council and for general discussion of present day problems, particularly those connected with Evangelism, Christian Education and the relation of the churches to economic and industrial issues.

The ensuing discussion was participated in by Dr. Speer, Dean Shailer Mathews, Rev. William Adams Brown, President J. Ross Stevenson, Rev. Oscar M. Voorhees, Rev. Reinhold Niebuhr, Rev. Charles L. Goodell, Rev. S. S. Hough, Rev. Russell Cecil, Rev. Albert G. Lawson, Bishop George C. Clement, Mrs. H. R. Steele, Rev. Theodore F. Herman and Rev. J. O. Atkinson.

VOTED: That the President of the Council name a committee of seven, of which he shall be the chairman, with power to add to their number, to take into consideration the problems under discussion and report to the next meeting of the Executive Committee, or, if prepared sooner, to report to the Administrative Committee.

With reference to the China famine:

VOTED: That the President of the Council appoint a committee to cooperate with the sub-committee of the American Committee on the China Famine Fund, which is to present the matter of the China famine to the Congress of the United States.

VOTED: That the President of the Council be empowered to convene the new Administrative Committee.

VOTED: That the General Secretary express the appreciation of this Committee to the Y. W. C. A. for their kindness and courtesy.

VOTED: To submit the minutes of this meeting to the Administrative Committee for approval.

The closing prayer was offered by President Robert E. Speer.

VOTED: To adjourn.

(Signed) RIVINGTON D. LORD
Recording Secretary

REPORT OF THE TREASURER

A Sketch of the Financial History of the Council from the Beginning

The financial accounts of the Federal Council have been printed each year in detail. Those of this year appear on subsequent pages of this volume. The present statement is presented as an interesting and illuminating picture of the growth of the Council as it appears from its financial history.

The Council, formed in December, 1908, has passed through three Quadrenniums: 1908-1912, 1912-1916, 1916-1920.

The first Quadrennium was marked by years of earnest endeavor to find a practical working out of the coöperative ideals of the promoters. Much was attempted, some experiments were not successful, some ideals did not materialize, but when we consider the character of the work as largely the evolution of a state of mind, steady progress can be seen.

During these four years the average income and expenditure was about $22,000 in each year, and out of this aggregate of $88,000 in four years $19,000 was expended outside the Central Office in New York in efforts to promote the federation idea from centers in Chicago and Denver.

The work of the second Quadrennium was directed from the Central Office in New York. The average expenditure each year was about $53,000, for the Central Department, and there was expended an average of $15,000 a year by newly formed Commissions on the Church and Country Life, Evangelism, Temperance, and Federated Movements, making an average of about $68,000 a year.

In 1916 the Movement for War Relief resulted in an additional expenditure, not included in the above, of $55,000 directly by the Council in stimulating various forms of war relief, and many hundreds of thousands of dollars as a result were conveyed directly by the givers to the numerous War Relief organizations.

There was also directly transmitted by the Treasurer's Office $83,000 for the French Protestant Churches and about $10,000 to various special objects designated, which are not included in the above average.

In the Third Quadrennium the dominating influence was the Great War. The budget of the Central Department, including the Washington Office, the Departments of Social Service, Publicity, Evangelism, and Temperance, average about $150,000 each year, and in addition the other Commissions

have expended about $31,000 a year, making a total of $181,000 each year.

The special commissions which have had charge of the War-Work also expended about $150,000, not included in the above average.

In 1919 there was received and forwarded for the help of the French and Belgian Churches some $240,000, and in this year, 1920, there has been conveyed $150,000 to $200,000. The larger portion of this has come from the committees of the denominational bodies which secured the funds.

These figures give an idea of the gradual enlargement of the demand for the activities which the Federal Council has been called upon to promote.

Average expenses first four years, $22,000 each year, for normal work.

Average expenses second four years, $68,000 each year, for normal work.

Average expenses third four years, $181,000 each year, for normal work.[1]

In addition to this, about $205,000 have been expended for special work.

How has the income been obtained?

At the formation of the Council the principle of denominational support for the work was approved and was finally fixed at the rate of one dollar for each thousand members. With the membership in the constituent denominations at 16,000,000, this was supposed to yield $16,000 each year. Of the thirty denominations included in the Federal Council, a few had a regular central fund from which such a payment could be made. The great majority had no such reserve, and their funds were collected in a great variety of ways. Some of the denominations had not been accustomed to contribute from their denominational funds to anything outside their denominational interests. The correspondence and conferences in regard to this matter have been most interesting and have had the effect of a gradual education in that line of giving on the part of the denominational bodies. Some of the denominations have not been able to pay even this very moderate apportionment. The average income from this source has been only about $12,000 a year for the past eleven years, and only in this, the twelfth year, has an effort been made to increase this source of income, which has been, so far, without large result.

The major portion of the expenses in all these years has been met by appeals to private givers, and much time and effort

[1] Since this report was presented to the Boston Quadrennial the accounts for 1920 have been closed, showing the expenses for that year to be about $260,000.

have been expended by executive officers in cultivating an interested constituency. The past year has been a particularly difficult one, as the Federal Council has lost regular subscribers on account of the appeals of the Interchurch World Movement and the denominational drives. It has therefore been necessary to institute a nation-wide campaign for small contributions. This has been a rather expensive method of promoting the work of the Council, but it was the best that could be done.

At the organization of the Council, in 1908, a deficit of $3,000 was assumed; the year 1920 will close with a moderate deficit, against which there is a permanent fund of $1,000 and a legacy of $7,600, which the Administrative Committee has voted to add to the Endowment Fund.

The work employs an office staff of some sixty young women, largely in the department of manifolding and printing, which has proved an indispensable aid, and which, by doing occasional work for outside organizations, has realized a moderate profit.

Without working capital, recourse has been had to the cultivation of credit at the bank. This has been intelligently granted, and every obligation has been promptly met.

The aspirations and hopes of many years culminated in the organization of the Federal Council twelve years ago. The Financial Office has been conducted in cordial sympathy with every department, and every work which the Administrative Committee has authorized.

From the above statements it appears that the Federal Council has for all these years carried on the coöperative work of the churches without drawing upon denominational funds except for the small amount shown. The time has come when it seems to be important that the constituent denominations should provide a larger share of the required support.

TREASURER'S REPORT, 1920

The statement of the operations of the *Central Office* which follows, including the Commissions on Evangelism, Social Service, International Justice and Goodwill, Christian Education and the Washington and Chicago offices, shows a deficit of $27,399.88. This amount, however, is reduced by the statements of other departments not accounted for in the statement of the *Central Office,* which show an aggregate credit of about $8,000. In addition to this the property in the New York and Washington office is carried at $8,689.90. This property, however, is worth in our inventory about double this amount.

There are contributions due from the Methodist Episcopal Church, South, amounting to $6,377, the receipt of which has

been delayed by the want of official action, and $1,300 from the Northern Baptist Convention, which was voted too late for inclusion in the account of 1920. A fair consideration of these assets will reduce the net liability at the end of the year 1920 to less than $12,000, which would be covered by the value of property belonging to the Council.

PERMANENT FUND

Mrs. D. Willis James	$1,000.00
Legacy Estate of Henry Martyn Hervey	7,663.35
Total, December 31, 1920	$8,663.35

This fund is being used as working capital and it is hoped that it may be increased. It is now invested in Furniture, Typewriters, Manifolding Machinery and Library, and other property assets.

GENERAL FUND

This covers the account of the *Central Office* and the Commissions on *Social Service, Evangelism, International Justice and Goodwill,* and *Christian Education,* together with the *Washington Office,* the *Chicago Office* and *Religious Publicity.*

EXPENDITURES:

Administration	$11,277.75	
Office secretary, assistants and stenographers	7,616.00	
Office expense and stationery	9,613.80	
Postage	9,057.77	
Rent	3,049.88	
Telegraph, telephone and cable	1,615.57	
Printing and publication	11,859.07	
Travel	2,995.31	
Library	176.26	
Incidentals and contingent fund	750.46	
Interest	664.12	
Expense of meetings, special committees and foreign delegates	2,438.65	
Honorary Secretary	1,500.00	
Treasurer's Department	9,231.06	
Department of Promotion and Publicity	48,647.89	
Washington Office	19,554.51	
Chicago Office	1,075.90	
Religious Publicity	19,648.95	
Appropriations to Commission on Temperance	425.79	
Commission on Church and Social Service	36,410.84	
Commission on Evangelism	8,725.28	
Commission on International Justice and Goodwill	622.20	
Commission on Christian Education	438.38	207,395.44

RECEIPTS:

Balance on hand December 31, 1919			9,771.56	
Denominational Apportionments		14,443.00		
Denominational Appropriations for Special Depts.:				
Washington Office	5,200.00			
Commission on Social Service	100.00			
Commission on Evangelism	2,700.00	8,000.00		
War Work Council of the Y. M. C. A. for the Committee on Army and Navy Chaplains		12,000.00		
Contributions from Churches		4,188.06		
Contributions from Individuals		114,188.09		
Services and Publicity		8,180.52		
Literature		1,946.15		
Editorial Council of Religious Press		335.00		
For Commission on Social Service, from the General War Time Commission Fund		1,500.00		
Profit from Printing and Publication		3,444.34		
Balance from Commission on Evangelism, Dec. 31, '19		308.00		
Balance from Washington Office, Dec. 31, '19	$2,472.74			
Less Balance on hand Dec. 31, 1920	781.90	1,690.84	170,224.00	179,995.56
Deficit, December 31, 1920				$27,399.88

The following statements give the details of the expenditures as stated in the foregoing account of the Central Office:

Washington Office

EXPENDITURES:

Administration	$4,700.00	
Stenographers	4,587.50	
Office Expense	1,341.00	
Postage	670.78	
Telephone and Telegrams	563.02	
Rent	757.50	
Printing	2,365.61	
Publicity	1,583.41	
Travel	909.88	
Incidentals	198.06	
Camp Upton Maintenance	777.75	
Chaplain's Medals	1,100.00	
		$19,554.51

Chicago Office

EXPENDITURES:

Administration	$600.00	
Travel and Expenses	397.34	
Expense of Meetings	78.56	
		$1,075.90

Religious Publicity Service

EXPENDITURES:

Deficit, December 31, 1919		$3,699.88	
Administration	$3,820.00		
Stenographers	1,590.45		
Office Expense	2,396.86		
Rent	423.60		
Printing and Publication	7,233.08		
Travel	256.44		
Incidentals	25.00		
Furniture	24.75		
Editorial Council of Religious Press	178.89		
		15,949.07	
			$19,648.95

Commission on the Church and Social Service

EXPENDITURES:

Deficit, December 31, 1919		$11,878.94	
Administrative Department:			
Administration	$6,000.00		
Stenographers	1,280.50		
Office Expense	486.39		
Rent	702.00		
Printing and Publication	2,057.36		
Travel	1,359.22		
Incidentals	602.74		
Furniture	25.30		
Industrial Conference	50.00		
Community Organization	257.66		
		12,821.17	
Research Department:			
Administration	$5,258.29		
Special Work	450.00		
Stenographers and Assistants	3,366.50		
Office Expense	546.09		
Rent	689.00		
Printing and Publication	592.91		
Incidentals	49.45		
Furniture and Fixtures	175.37		
Travel	583.12		
		11,710.73	
			$36,410.84

Commission on Evangelism

EXPENDITURES:

Administration	$6,000.00	
Stenographers	1,356.56	
Office Expense	105.34	
Rent	400.92	
Printing and Publication	510.12	
Travel	352.34	
		$8,725.28

Department of Printing and Publication

Received for Services in 1920		$39,928.18
EXPENDITURES:		
Office Expense	$4,351.57	
Outside Assistance	1,421.23	
Wages	18,112.62	
Rent	1,979.64	
Postage	10,618.78	
	$36,483.84	
Profit	3,444.34	
		$39,928.18

ACCOUNTS NOT INCLUDED IN THE CENTRAL OFFICE

Commission on Council of Churches

Regular Fund

EXPENDITURES:			
Deficit, December 31, 1919		$1,710.48	
Administration	$6,000.00		
Stenographers	1,361.32		
Office Expense	791.05		
Rent	726.00		
Printing and Publication	830.10		
Travel	1,424.03		
Incidentals	45.31		
		11,177.81	
			$12,888.29
RECEIPTS:			
Contributions	$12,312.92		
Refunds, etc.	479.98		
			12,792.90
Deficit, December 31, 1920			$95.39

Special Fund

RECEIPTS:		
Balance, December 31, 1919	$5,506.41	
Contributions	7,525.00	
Literature	864.40	
Registration Fees, etc.	810.15	
		$14,705.96
EXPENDITURES:		
F. B. Smith, Special Expense	$695.62	
Travel	1,000.29	
Expense of Meetings	469.18	
Stenographers	290.82	
Office Expense	406.60	
Printing and Publication	3,475.24	
Cleveland Meeting	3,250.08	
Incidentals	275.00	
		9,862.83
Balance on hand, December 31, 1920		$4,843.13

Commission on Relations with the Orient

EXPENDITURES:

Deficit, December 31, 1919		$834.64	
Administration	$6,000.00		
Stenographers	1,404.00		
Office Expense	103.30		
Rent	374.52		
Printing and Publication	933.77		
Travel	272.53		
Incidentals	139.75		
		9,227.87	
			$10,062.51

RECEIPTS:

Church Peace Union	$8,000.00		
Contributions	1,200.00		
Literature	55.69		
Furniture Sold	90.00		
			9,345.69
Deficit, December 31, 1920			$716.82

General Wartime Commission of the Churches

RECEIPTS:

Balance on hand, December 31, 1919			$3,487.58
Interchurch Emergency Campaign		$2,500.00	
Methodist Episcopal Church, South		1,200.00	
Sale of Literature and Refunds		52.44	
Sale of Equipment, etc.		225.53	
			3,977.97
			$7,465.55

EXPENDITURES:

Administration	$516.66	
Contribution from Methodist Episcopal Church, South, to General Committee on Army and Navy Chaplains	1,200.00	
Stenographers	475.00	
Travel	95.12	
Office Expense	416.03	
Incidental Publicity	53.12	
Printing and Publication	2,588.90	
		5,344.83
Balance on hand, December 31, 1920		$2,120.72

Committee on the War and the Religious Outlook

RECEIPTS:

Balance on hand, December 31, 1919		$2,999.67	
Interchurch Emergency Campaign	$8,000.00		
Literature, Refunds, etc.	561.52		
		8,561.52	
			$11,561.19

EXPENDITURES:

Administration	$3,308.33	
Stenographers	2,018.60	
Office Expense	676.20	
Printing and Publication	2,806.71	
Expense of Meetings	207.79	
		9,017.63
Balance on hand, December 31, 1920		2,543.56

National Temperance Society and Commission on Temperance

January 1st to March 15th, 1920

EXPENDITURES:

Deficit, December 31, 1919	$2,946.95	
Salaries and Wages	588.50	
Rent	179.17	
Publications	3,068.54	
General Expenses	362.64	
		$7,145.80

RECEIPTS:

Income of Trust Funds of Nat. Temp. Soc.	$619.46	
Contributions	520.97	
Subscriptions to Papers	331.53	
Appropriated by Trustees of Endowment	2,558.61	
World Prohibition Federation	2,691.39	
Appropriation Federal Council Treasury	423.84	
		$7,145.80

March 15th, 1920, to January 14th, 1921

Under Agreement with the World Prohibition Federation

RECEIPTS:

Appeals, Literature and Periodicals	$4,130.27	
Income of Trust Funds of National Temperance Society	1,766.19	
Contributions	5,115.00	
		$11,011.46

EXPENDITURES:

Net deficit, March 15th, per agreement	$2,691.39	
Salaries	2,304.08	
Office Expense, Rent and Sundry Expense	1,748.07	
Periodicals	2,780.25	
Work Abroad	1,000.00	
		10,523.79
Balance on hand, January 14, 1921 (Held by World Prohibition Federation)		$487.67

The Commission on Church and Country Life

October 8 to December 31, 1920

RECEIPTS:

Balance on hand, October 8, 1920	$8.08	
Contributions	2,001.00	
		$2,009.08

EXPENDITURES:

Salaries	$1,655.97	
Travel	27.50	
Supplies, Postage, etc.	24.53	
		1,708.00
Balance, December 31, 1920 (Held by the Commission)		$301.08

Committee on Religious Work in the Canal Zone

RECEIPTS:		
Credit Balance, December 31, 1919	$649.29	
Contributions	10,680.80	
		$11,330.09
EXPENDITURES:		
Remitted to Treasurer of Union Church	$1,800.00	
Dr. Harry Owen for expenses	600.00	
Office Expense	175.02	
Printing and Publication	295.57	
		2,870.59
Balance on hand, December 31, 1920 (*Special deposit in Lincoln Trust Co.*)		$8,459.50

Commission on Relations with France and Belgium

The Budget voted for expenses was $6,000, of which only $5,278.59 was expended, as follows:

Assistant to the Secretary	$1,669.00	
Office Expense, Stationery and Postage	497.30	
Rent	393.12	
Multigraphing and Typewriting	691.53	
General Printing, Publicity and Advertising	355.78	
Stereopticon Slides	25.54	
Library	9.28	
Annual Report, 1919	151.10	
Annual Report, 1920	73.20	
General Expenses including: Financial Director, Treasurer, Religious Publicity Department, Office Director, Reception Clerk, Shipping, Store Room, Telephone, Telegraph and Cable	1,000.00	
Travel	53.34	
Travel (France and Belgium)	99.00	
Auditing Books for 1919 (Campaign Account)	100.00	
Incidentals	160.40	
		$5,278.59
In addition there was expended by special vote:		
Travel Expenses (Mlle. J. M. d'Aubigne)	$300.73	
Printing and Distribution of Booklet, "Reconstruction," and Tourist Guide	1,323.43	
		1,624.16
		$6,902.75

The amounts received and sent to France were as follows:

Balance on hand, December 31, 1919		$5,663.75
Denominational Contributions:		
Presbyterian Church in the U. S. A.	$100,000.00	
Presbyterian Church in the U. S.	10,495.17	
American Baptist Foreign Mission Society	18,325.73	
Disciples of Christ	2,994.45	
Methodist Episcopal Church	50,000.00	
Reformed Church of U. S.	12,891.29	
United Presbyterian Church	13,631.23	
		$208,337.87
Contributions through Miss Matter for Hospital at Lille		2,935.00
Individual Contributions		7,259.24
Total		$224,195.86
Amount sent to France		222,743.92
Balance on hand, December 31, 1920		$1,451.94

In addition to the above, considerable amounts have been

sent directly from donors—for the God-Mother's Union, pastor's families, and other special objects. Various denominational bodies have also sent direct financial aid.

Commission on Relation with Religious Bodies in Europe

EXPENDITURES:

Office Expense	$264.19	
Rent	35.40	
Printing and Publication	1,629.27	
Stenographers	530.00	
General Expense: Financial Director, Treasurer, Religious Publicity Department, Office Director, Reception Clerk, Shipping, Store Room, Telephone, Telegraph and Cable	600.00	
Travel	971.13	
Incidentals	18.00	
Postage	54.10	
European Relief Appeal	5,571.24	
		$9,673.33

RECEIPTS:

Appropriations from Cooperating Bodies	$2,900.35	
Services	5,571.24	
		8,471.59
Deficit, December 31, 1920		$1,201.74

The following amounts were received and sent to Europe:

From Presbyterian Church in the U. S. A.	$35,000.00
For American Red Cross	1,000.00
	$36,000.00

As one of the constituent bodies in the European Relief Council, organized by Mr. Hoover, the Federal Council helped to secure large funds from the Protestant Churches. These sums, being sent directly to the European Relief Council, are not reported here, as is also the case with funds transmitted to the Near East Relief and other relief organizations.

To show the extent of the work going through the Treasurer's Office, we give below a summary of the receipts and expenditures for all departments for the year 1920.

	Receipts	Expenditures
Central Office, including Commissions on Evangelism, Social Service, Christian Education, International Justice and Goodwill, Washington and Chicago Offices	$170,224.00	$207,395.44
Dept. of Printing and Publication	39,928.18	36,483.84
Commission on Council of Churches	27,498.86	21,040.64
Commission on Relations with the Orient	9,345.69	9,227.87
General War Time Commission	12,630.49	14,487.89
Commission on Church and Country Life	2,001.00	1,708.00
Commission on France and Belgium	6,902.75	6,902.75
Commission on Religious Bodies in Europe	8,471.59	9,673.33
Committee on Religious Work in the Canal Zone	10,680.80	2,870.59
Joint Committee on Temperance	14,785.67	14,977.40
	$302,469.03	$324,767.75

In addition to this, there has been received and sent to the French and Belgian churches, missions and bodies in Central Europe the sum of $258,743.92.

The accounts are being examined by a certified public accountant.

Alfred R. Kimball,
Treasurer.

APPENDIX

Members of Federal Council in Attendance at Boston Quadrennial Meeting

Northern Baptist Convention

Aitchison, Rev. J. Y., New York City (alternate)
Allison, Prof. W. H., Hamilton, N. Y.
Anderson, Prof. F. L., Newton Centre, Mass.
Batten, Rev. Samuel Z., Philadelphia, Pa.
Beaven, Rev. A. W., Rochester, N. Y.
Behan, Rev. Warren P., Philadelphia, Pa. (alternate)
Bitting, Rev. W. C., St. Louis, Mo.
Bradbury, Prof. Woodman, Newton Centre, Mass. (alternate)
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Williams, Rev. S. A., Tampa, Fla.
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Smith, Bishop C. S., Detroit, Mich.

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Blackwell, Bishop George L., Philadelphia, Pa.
Kyles, Bishop L. W., St. Louis, Mo.
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Clement, Bishop George C., Louisville, Ky.
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Nichols, H. S. Prentiss, Philadelphia, Pa.
Paterson, Rev. A. McD., Newburyport, Mass.
Pitney, Hon. Mahlon, Washington, D. C.
Radcliffe, Rev. Wallace, Washington, D. C.
Russell, Rev. Daniel, New York City
Smiley, Rev. U. Franklin, Wilmington, Del.
Templeton, Rev. Samuel M., Rockwall, Texas
Templeton, Hon. M. B., Dallas, Texas
Wallis, Frederick A., New York City
Work, Rev. Edgar W., New York City

Presbyterian Church in the U. S. (South)

Johnson, Rev. A. S., Charlotte, N. C.
Smith, Rev. E. E., Owensboro, Ky.
Ogden, Rev. D. H., Mobile, Ala.
Diehl, Rev. C. E., Clarksville, Tenn.
Mooney, Rev. U. D., New Orleans, La.
Storey, Rev. G. T., Bay City, Texas
McFaden, Rev. F. T., Richmond, Va.
Clark, Rev. Melton, Columbia, S. C.
McGeachy, Rev. D. P., Decatur, Ga.
Vance, Rev. James I., Nashville, Tenn.

Alternates

Wells, Rev. J. M., Wilmington, N. C.
Trostle, Rev. J. A., Nicholasville, Ky.
Robertson, Rev. J. P., Galveston, Texas
Curry, Rev. A. B., Memphis, Tenn.
Summey, Rev. George, New Orleans, La.
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Whaling, Rev. Thornton, Columbia, S. C.
McQueen, Rev. Donald, Palatka, Fla.
DuBose, Rev. H. W., Danville, Va.
Hutton, Rev. J. B., Jackson, Miss.

Primitive Methodist Church

Humphries, Rev. Elijah, Bedford, Mass.

Protestant Episcopal Commissions on Christian Unity and Social Service

Talbot, Rt. Rev. Ethelbert, South Bethlehem, Pa.
Darlington, Rt. Rev. James H., Harrisburg, Pa.
Birckhead, Rev. Hugh, Baltimore, Md.
Gilbert, Rev. C. K., New York City
Lathrop, Dean C. N., New York City
Mann, Rev. Alexander, Boston, Mass.
Smith, Rev. William Austin, New York City
Washburn, Very Rev. Henry B., Cambridge, Mass.
Gardiner, Robert H., Gardiner, Maine
Glenn, John M., New York City
Cutting, R. Fulton, New York City
Brent, Rt. Rev. Charles H., Buffalo, N. Y.
Bowie, Rev. W. Russell, Richmond, Va.
Guerry, Rt. Rev. William Alexander, Charleston, S. C.
Fosbroke, Dean Hughell E. W., New York City
Freeman, Rev. James E., Washington, D. C.
Robbins, Dean Howard C., New York City
Scudder, Miss Vida D., Wellesley, Mass.
Sargent, Mrs. G. P. T., Grand Rapids, Mich.
Sturgis, Miss Lucy, Boston, Mass.
Windiate, Rev. T. D., Kensington, Md.
Ringgold, Miss Florence, Knoxville, Tenn.
Goodwin, Rev. W. A. R., Rochester, N. Y.

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Thomas, Rt. Rev. Nathaniel Seymour, Cheyenne, Wyo.
Wise, Rt. Rev. James, Topeka, Kans.
Page, Rt. Rev. Herman, Spokane, Wash.
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Clark, Rev. Loring, Chattanooga, Tenn.
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Wharton, R. M. H., Harrisburg, Pa.
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Melish, Rev. J. Howard, Brooklyn, N. Y.
English, H. D. W., Pittsburgh, Pa.
Strong, Mrs. George A., Needham, Mass.

Reformed Church in America

Gowen, Rev. I. W., North Bergen, N. J.
Vennema, Rev. Ame, Passaic, N. J.
Voorhees, Rev. O. M., New York City
Kuizenga, Rev. John E., Holland, Mich.
Brandow, Rev. J. H., Schoharie, N. Y.
Lenington, Rev. G. C., New York City

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Johnson, Rev. Arthur, Hackensack, N. J.
Knox, Rev. Taber, Warwick, N. Y.
Harmeling, Rev. Henry, Zeeland, Mich.
Broek, Rev. Albertus T., Newark, N. J.

Reformed Church in the U. S.

Schaeffer, Rev. C. E., Philadelphia, Pa.
Apple, Rev. H. H., Lancaster, Pa.
Christman, Rev. H. J., Dayton, Ohio
Miller, Rev. R. W., Philadelphia, Pa.
Darms, Rev. J. M. G., Allentown, Pa.
Paisley, Harry E., Philadelphia, Pa.
Vollmer, Rev. Philip, Dayton, Ohio
Herman, Rev. T. F., Lancaster, Pa.
Brown, Frank, Dayton, Ohio
Miller, Rev. C. E., Tiffin, Ohio
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Reformed Episcopal Church

Fallows, Bishop Samuel, Chicago, Ill.
Mason, Rev. Thomas J., Cleveland, Ohio
Peach, Rev. Robert W., Newark, N. J.
Rudolph, Bishop Robert L., Philadelphia, Pa.

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Freemantle, Rev. W. A., Philadelphia, Pa.
Edrop, Rev. Percy T., New York City
Sonne, Rev. Edward J., Chicago, Ill.

Reformed Presbyterian Church—General Synod

Parks, Rev. John, Philadelphia, Pa.
Harriman, Rev. W. P., Cedarville, Ohio
Elder, Rev. Ralph S., Cutler, Ill.
Creswell, Rev. Andrew S., Coulterville, Ill.
Morrison, W. J., Philadelphia, Pa.

Seventh Day Baptist Churches

Bond, Rev. A. J. C., Salem, W. Va.
Daland, President Wm. C., Milton, Wis.
Davis, President Boothe C., Alfred, N. Y.
Main, Dean Arthur E., Alfred, N. Y.

United Brethren in Christ

Bell, Bishop W. M., Harrisburg, Pa.
Fout, Bishop H. H., Indianapolis, Ind.
Funk, Rev. W. R., Dayton, Ohio
Enck, Rev. S. C., Philadelphia, Pa.
Hough, Rev. S. S., Dayton, Ohio
Kephart, Bishop C. J., Kansas City, Mo.
Landis, Dean J. P., Dayton, Ohio
*Mathews, Bishop G. M., Dayton, Ohio
Miller, L. O., Dayton, Ohio
Russell, Howard H., Westerville, Ohio
Harris, Rev. J. H., Columbus, Ohio
Phillippi, Rev. J. M., Dayton, Ohio
Weekley, Bishop W. M., Parkersburg, W. Va.

United Evangelical Church

Heil, Bishop W. F., Allentown, Pa.
Maze, Bishop M. T., LeMars, Iowa

Alternates

Stanford, Rev. W. M., Harrisburg, Pa.
Curry, Rev. J. Q. A., Johnstown, Pa.

United Presbyterian Church

Hutchison, Rev. R. A., Pittsburgh, Pa.
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Marlin, H. H., Pittsburgh, Pa.
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Hanley, Rev. E. A., Rochester, N. Y.

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Holloway, H. W., Helena, Arkansas
Jordan, Dr. L. G., Philadelphia, Pa.
Thomas, Dr. I. A., Evanston, Ill.
Henderson, Dr. J. H., Knoxville, Tenn.
Crenshaw, Prof. J. D., Nashville, Tenn.
Watson, Rev. S. E. T., Chicago, Ill.
Pollard, Rev. R. T., Selma, Ala.

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Johnson, Rev. E. W., Philadelphia, Pa.
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Jackson, Rev. J. C., Philadelphia, Pa.
Robinson, Rev. J. Francis, Boston, Mass.
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Milliken, Hon. Carl E., Augusta, Maine

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Principals

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Alternates

Burnett, Rev. J. F., Dayton, Ohio
Morrill, Rev. M. T., Defiance, Ohio

Churches of God in N. A. (General Eldership)

Principals

Whisler, Rev. J. W., Findlay, Ohio
Boughter, Rev. H. D., Decatur, Ill.

Alternates

Fulmer, Rev. S., Mt. Pleasant, Pa.
Lobb, Rev. H. R., Shippensburg, Pa.

Congregational Churches

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Eaton, Rev. Edward D., New York City
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Principals

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Chenoweth, Rev. Irving S., Philadelphia, Pa.

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Principals

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Shepard, Albert G., Poughkeepsie, N. Y.

Alternates

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Hole, Mrs. Mary Doan, Richmond, Ind.

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Principals

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Niebuhr, Rev. R., Detroit, Mich.

Alternates

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Locher, Rev. C. W., Washington, D. C.

Evangelical Association

Principals

Breyfogel, Bishop S. C., Reading, Pa.
Ramsay, F. W., Cleveland, Ohio

Alternates

Meckel, Rev. T. C., Cleveland, Ohio
Heinmiller, Bishop G., Cleveland, Ohio

Methodist Episcopal

Principals

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Nicholson, Bishop Thomas, Chicago, Ill.
Mitchell, Bishop C. B., St. Paul, Minn.
Rice, Rev. Charles F., West Lynn, Mass.
Haven, Rev. W. I., New York City
Harris, Dr. A. W., New York City
Storms, Rev. A. B., Berea, Ohio
Mott, Dr. John R., New York City
Joy, Dr. James R., New York City
Kidney, E. L., Pittsburgh, Pa.

Alternates

Henderson, Bishop T. S., Detroit, Mich.
Hughes, Bishop E. H., Malden, Mass.
Richardson, Bishop E. G., Atlanta, Ga.
Conner, Rev. W. F., Pittsburgh, Pa.
Forsyth, Rev. D. D., Philadelphia, Pa.
Elliott, Rev. George, New York City
Cherrington, E. H., Westerville, Ohio
Massey, W. E., Ocean City, N. J.
Messer, L. Wilbur, Chicago, Ill.
Holgate, T. F., Evanston, Ill.

Methodist Episcopal Church, South

Principals

Moore, Bishop John M., Nashville, Tenn.
Cannon, Bishop James, Jr., Birmingham, Ala.
Pinson, Rev. W. W., Nashville, Tenn.
Tillett, Dean W. F., Nashville, Tenn.
Southgate, T. S., Norfolk, Va.
Steele, Mrs. H. R., Nashville, Tenn.

Alternates

Thomas, Rev. Frank M., Nashville, Tenn.
Bulla, C. D., Nashville, Tenn.
Boaz, H. A., Dallas, Texas
Simpson, Rev. T. McN., Norfolk, Va.
Branscombe, Rev. L. C., Birmingham, Ala.
Snyder, H. N., Spartanburg, S. C.

African M. E. Church

Principals

Jones, Bishop J. H., Wilberforce, Ohio
Conner, Bishop J. M., Little Rock, Ark.
Jackson, Prof. A. S., Waco, Texas

Alternates

Ransom, Rev. R. C., Oceanport, N. J.
Johnson, Rev. J. Q., Memphis, Tenn.
Cole, Rev. C. P., Brooklyn, N. Y.

African M. E. Zion Church

Principals

Clement, Bishop George C., Louisville, Ky.
Callis, Rev. H. J., Washington, D. C.
Atkins, Dr. S. G., Winston-Salem, N. C.

Alternates

Mason, Rev. James E., Rochester, N. Y.
Dudley, S. M., Washington, D. C.
Martin, Rev. J. W., St. Louis, Mo.

Colored M. E. Church in America

Principals

Cleaves, Bishop N. C., St. Louis, Mo.
Hamlett, Rev. J. A., Jackson, Tenn.
Bell, Rev. William Y., New York City

Alternates

Word, Rev. G. L., Milledgeville, Ga.
Starks, Rev. J. R., Dallas, Texas
Porter, Prof. G. F., Jackson, Tenn.

Methodist Protestant Church

Principals

Davis, Rev. Lyman E., Pittsburgh, Pa.

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Moravian Church

Principals

deSchweinitz, Rev. Paul, Bethlehem, Pa.
Stephens, A. W., New York City

Presbyterian Church in the U. S. A.

Principals

Thompson, Rev. C. L., New York City
Stevenson, Rev. J. Ross, Princeton, N. J.
Reynolds, Rev. George, New Rochelle, N. Y
Speers, James M., New York City
Voorhees, H. M., Trenton, N. J.

Alternates

Hill, Rev. E. P., New York City
Vance, Rev. Joseph A., Detroit, Mich.
Black, Rev. W. H., Marshall, Mo.
Hilles, C. D., New York City
Marsh, Spencer I., Madison, N. J.

Presbyterian Church in the U. S. (South)

Principals

Vance, Rev. James I., Nashville, Tenn.
Cecil, Rev. Russell, Richmond, Va.

Alternate

Ogden, Rev. Dunbar H., Mobile, Ala.

.....

Primitive Methodist Church

Principals

Humphries, Rev. Elijah, New Bedford, Mass.
Thatcher, Edwin H., Brooklyn, N. Y.

Alternates

Nicholls, Rev. S. T., Philadelphia, Pa.
Perkins, W. T., Plymouth, Pa.

Protestant Episcopal Commissions on Christian Unity and Social Service

Principals

Talbot, Rt. Rev. Ethelbert, South Bethlehem, Pa.
Anderson, Rt. Rev. Charles P., Chicago, Ill.
Gardiner, Robert H., Gardiner, Maine
Glenn, John M., New York City

Alternates

Reese, Rt. Rev. Theodore I., Columbus, Ohio
Tyler, Rev. Samuel, Rochester, N. Y.
Tomkins, Rev. Floyd W., Philadelphia, Pa.

.....

Reformed Church in America

Principals

Gowen, Rev. I. W., North Bergen, N. J.
Broek, Rev. Albertus, Newark, N. J.

Alternates

Voorhees, Rev. Oscar M., New York City
Vennema, Rev. Ame, Passaic, N. J.

Reformed Church in the U. S.

Principals

Schaeffer, Rev. Charles E., Philadelphia, Pa.
Christman, Rev. H. J., Dayton, Ohio
Miller, Rev. Rufus W., Philadelphia, Pa.

Alternates

Herman, Rev. T. F., Lancaster, Pa.
Brown, Franklin, Dayton, Ohio
Apple, Rev. H. H., Lancaster, Pa.

Reformed Episcopal Church

Principals

Fallows, Bishop Samuel, Chicago, Ill.
Rudolph, Bishop Robert L., Philadelphia, Pa.

Alternates

Peach, Rev. Robert Westly, Newark, N. J.
Freemantle, Rev. William A., Philadelphia, Pa.

Reformed Presbyterian (General Synod)

Principal

Parks, Rev. John, Philadelphia, Pa.

.....

Seventh Day Baptist Churches

Principals

Main, Rev. Arthur E., Alfred, N. Y.
Bond, Rev. Alva J. C., Salem, W. Va.

Alternates

Davis, Pres. Boothe C., Alfred, N. Y.
Whitford, Prof. Alfred E., Milton, Wis.

United Brethren Church

Principals

*Mathews, Bishop G. M., Dayton, Ohio
Miller, L. O., Dayton, Ohio
Hough, Rev. S. S., Dayton, Ohio

Alternates

Kreider, A. S., Annville, Pa.
Kephart, Bishop C. J., Kansas City, Mo.
Shuey, E. L., Dayton, Ohio

* Deceased.

United Evangelical Church

Principals

Summers, Rev. H. V., Stark Co., Ohio
Hangen, A. E., Harrisburg, Pa.

Alternates

Woodring, E. S., Allentown, Pa.
Hengst, E. S., York, Pa.

United Presbyterian Church

Principals

Hutchison, Rev. R. A., Pittsburgh, Pa.
McGill, Rev. D. F., Bellevue, Pa.

Alternates

Kelly, M. Clyde, Washington, D. C.
Baldinger, Rev. A. H., Butler, Pa.

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Kimball, Alfred R., New York, N. Y.
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Bell, Rev. William Y. .....Colored Methodist Episcopal
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Breyfogel, Bishop S. C. .....Evangelical Association
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Gowen, Rev. I. W. .....Reformed Church in America
Helfenstein, Rev. R. C. .....Christian Church
Humphries, Rev. E. .....Primitive Methodist
Hutchison, Rev. R. A. .....United Presbyterian
Idleman, Rev. Finis S. .....Disciples of Christ
Lawson, Rev. Albert G. .....Baptist Churches, North
Lee, Bishop W. L. .....African Methodist Episcopal Zion
Lewis, Rev. Thomas H. .....Methodist Protestant
Lord, Rev. Rivington D. .....Free Baptist
Marquis, Rev. John A. .....Presbyterian
Miller, Rev. Rufus W. .....Reformed Church in the U. S.
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Peach, Rev. Robert W. .....Reformed Episcopal
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Stocker, Rev. Harry E. .....Moravian
Tebbetts, Charles E. .....Friends
Tipple, President Ezra S. .....Methodist Episcopal
Yahn, Rev. S. G. .....Churches of God in N. A.

* Deceased.

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Bennett, Mrs. Fred S.....Council of Women for Home Missions
Knox, Mrs. DeWitt....Federation of Woman's Boards of Foreign Missions
Kelly, Dr. Robert L.....Council of Church Boards of Education
Webb, Rev. George T.....Sunday School Council of Evangelical Denominations
Haven, Rev. William I.....American Bible Society
Colton, E. T.....International Committee, Y. M. C. A.
Cratty, Mabel .....National Board, Y. W. C. A.
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Winton, Rev. G. B. (*alternate*).....Committee of Reference and Counsel of the Foreign Missions Conference of N. A.
Inman, Rev. S. G.....Committee on Coöperation in Latin America
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Johnson, Rev. F. E.
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Macfarland, Rev. Charles S.
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Speer, Dr. Robert E.
Speers, James M.
Wenner, Rev. George U.
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Tippy, Rev. Worth M., Executive Secretary, Commission on the Church and Social Service
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Gulick, Rev. Sidney L., Secretary, Commission on Relations with the Orient

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Henry, Elinor, Office Secretary, Commission on the Church and Social Service
Campbell, Agnes M., Assistant Research Secretary, Commission on the Church and Social Service
Cavert, Inez M., Librarian, Commission on the Church and Social Service
Farr, Nathalie M., Private Secretary, Commission on Relations with the Orient
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Yoppke, Janet L., Director of the Printing and Publication Department

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King, Landreth H.
Kimball, Alfred R.
Post, James H.
Shuey, Edwin L.
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Harlan, Rev. Rolvix, New York City
Holt, Rev. Arthur E., Boston, Mass.
Lathrop, Rev. Charles N., New York City
McDowell, Rev. John, New York City
Mullan, Rev. James M., Philadelphia, Pa.
Taylor, Rev. Alva W., Columbia, Mo.
Ward, Rev. Harry F., New York City

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Chairman.....Rev. William Adams Brown
Acting Secretary.....Rev. Samuel M. Cavert

* The membership of the Commissions is not printed here, as in several cases the personnel for the coming Quadrennium is not yet fixed at the time when this report goes to press.

The Commission on the Church and Country Life is not included in the following list, since at the present time it is continued only provisionally. During the last Quadrennium the officers were: Gifford Pinchot, Chairman; Rev. E. de S. Brunner, Executive Secretary; Rev. Charles O. Gill, Field Secretary.

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Secretary.....Rev. Sidney L. Gulick
Secretary.....Fletcher S. Brockman

COMMISSION ON RELATIONS WITH FRANCE AND BELGIUM

Chairman.....William Sloane Coffin
Secretary.....Rev. Charles S. Macfarland

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Boynton, Rev. Nehemiah, Brooklyn, N. Y.
Cannon, Bishop James, Jr., Birmingham, Ala.
Franklin, Rev. James H., New York City
Good, Rev. James I., Philadelphia, Pa.
Joy, Mr. James R., New York City
North, Rev. Frank Mason, New York City
Pinson, Rev. W. W., Nashville, Tenn.
Vance, Rev. James I., Nashville, Tenn.

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Bridgman, Rev. Howard A.
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Morrison, Rev. C. C.
Laws, Rev. Curtis Lee

GENERAL COMMITTEE ON ARMY AND NAVY CHAPLAINS

Chairman.....Bishop Wm. F. McDowell
Secretary.....Rev. E. O. Watson
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SPECIAL COMMITTEES

COMMITTEE ON RELIGIOUS WORK IN THE CANAL ZONE

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105 East 22d Street, New York City

COMMITTEE ON THE WAR AND THE RELIGIOUS OUTLOOK

Chairman.....Professor William Adams Brown
Vice-Chairman.....President Henry Churchill King
Vice-Chairman.....Rev. Charles W. Gilkey
Secretary.....Rev. Samuel McCrea Cavert

JOINT COMMITTEES WITH OTHER BODIES

Committee on Interchange of Preachers and Speakers Between the Churches of America, Great Britain and France

(Coöperating with the World Alliance for International Friendship)
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Vice-Chairman.....Rt. Rev. William T. Manning
Secretary.....Rev. Henry A. Atkinson
70 Fifth Avenue, New York City

American Section, Universal Conference of the Church of Christ on Life and Work

105 East 22d Street, New York City

Provisional General Secretary.....Rev. Charles S. Macfarland

CONSTITUTION AND BY-LAWS

of the

Federal Council of the Churches of Christ in America

Plan of Federation Recommended by The Interchurch Conference of 1905, Adopted by the National Assemblies of Constituent Bodies, 1906-1908, Ratified by the Council at Philadelphia, December 2-8, 1908, Amended at Chicago, December 4-9, 1912, and at St. Louis, December 6-11, 1916.

Preamble

Whereas, In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service, and co-operation among them, the delegates to the Interchurch Conference on Federation assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval:

Plan of Federation

1. For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:

The Baptist Churches of the United States
The General Conference of Free Baptists
The National Baptist Convention (African)*
The Christians (The Christian Connection)
The Christian Reformed Church in North America*
The Churches of God in the United States (General Eldership)*
The Congregational Churches
The Disciples of Christ
The Evangelical Association
The Evangelical Synod of North America
The Friends
The Methodist Episcopal Church
The Methodist Episcopal Church, South
The Primitive Methodist Church
The Colored Methodist Episcopal Church in America
The Methodist Protestant Church
The African Methodist Episcopal Church
The African Methodist Episcopal Zion Church
The Moravian Church
The Presbyterian Church in the U. S. A.

* Received into fellowship of the Council under provisions stated in Section 7 of the Constitution.

The Presbyterian Church in the U. S.*
The Welsh Calvinistic Methodist or Presbyterian Church†
The Reformed Presbyterian Church (General Synod)
The United Presbyterian Church
The Protestant Episcopal Commissions on Christian Unity and Social Service
The Reformed Church in America
The Reformed Church in the U. S.
The Reformed Episcopal Church
The Seventh Day Baptist Churches
The United Brethren in Christ
The United Evangelical Church

3. The object of this Federal Council shall be

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows: Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. Alternates may be chosen and certified to the Council in the same manner and to the same number as members to fill vacancies caused by the death, resignation, or permanent disqualification of members. Such alternates may also attend sessions of the Council in the absence of members and exercise all powers of members as temporary substitutes during such absence.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

* Received into fellowship of the Council under provisions stated in Section 7 of the Constitution.
† Now merged with the Presbyterian Church in the U. S. A.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet once in every four years and the term of service of the members or their alternates shall be four years or until their successors shall be appointed. Special meetings may be called by the Executive Committee.

9. Section *a*. The officers of this Federal Council shall be a President, one Vice-President from each of its constituent bodies, a Recording Secretary, a Treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers. Vacancies among the Vice-Presidents or in the Executive Committee may be filled by the Executive Committee on nomination by the representatives on the Executive Committee of the constituent body in which the vacancy may occur.

Section *b*. The General Secretary and other secretaries of the Council except the Recording Secretary shall be chosen by the Executive Committee, which shall have authority to fix their duties and their salaries, and they shall aid in organizing and assisting local Councils and shall represent the Federal Council in its work under the direction of the Executive Committee.

Section *c*. The Executive Committee shall consist of two representatives from each of the constituent bodies, preferably one minister and one layman, and one additional representative for every 500,000 of its communicants or major fraction thereof, who may be either a minister or layman, together with the President, all ex-Presidents, the Recording Secretary, and the Treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill all vacancies, except that it shall not have power to make any amendments to the Constitution or to the By-laws. It shall meet for organization at the call of the President of the Council immediately upon the adjournment of the Federal Council, and shall have power to elect its own officers.

Section *d*. All officers shall be chosen at the quadrennial meetings of the Council and shall hold their offices until their successors take office.

Section *e*. The President, the Recording Secretary, and the Treasurer shall be elected by the Federal Council on nomination by the Executive Committee, but nominations may be made from the floor of the Council by any member at the time of the election.

Section *f*. The Vice-Presidents and members of the Executive Committee and their alternates shall be elected by the Council upon nomination by the representatives in attendance of each of their respective constituent bodies.

10. The expenses of the Federal Council shall be provided for by the several constituent bodies.

(The following paragraphs were recommended by Interchurch Conference of 1905, adopted by national assemblies of constituent bodies, 1906-1908.)

[*This Plan of Federation shall become operative when it shall have been approved by two-thirds of the above bodies to which it shall be presented.*

[*It shall be the duty of each delegation to this Conference to present this Plan of Federation to its national body, and ask its consideration and proper action.*

[*In case this Plan of Federation is approved by two-thirds of the proposed constituent bodies the Executive Committee of the National Federation of Churches and Christian Workers, which has called this Conference, is requested to call the Federal Council to meet at a fitting place in December,* 1908.]

11. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each voting separately. Amendments to this plan shall be reported officially to the several constituent churches.

BY-LAWS

1. The Council shall meet quadrennially on the first Wednesday of December, at such place and hour as the Executive Committee shall from time to time determine. The place and time of special meetings shall be determined by the Executive Committee.

2. The President of the Council, or in case of his absence, the last President present shall open the meetings with an address and devotional exercises, and preside until a new President is chosen.

3. The Recording Secretary and the Secretary, or Secretaries, to whom this duty may be assigned by the Executive Committee, shall make up the roll of the members in the Council from the certificates of the proper officers of the constituent bodies composing the Council, and no one not thus certified shall be enrolled. The Council shall determine any question arising as to the validity of the certificates.

4. No President or Vice-President shall be eligible to immediate re-election.

5. A quorum of the Council shall consist of two or more members from a majority of the churches entitled to representation. A quorum of the Executive Committee shall be fifteen persons, and at least five denominations shall be represented.

6. The Council shall appoint a Business Committee, to which shall be referred all matters connected with the proceedings of the Council while in session, and all such papers and documents as to the Council may seem proper. It shall consist of two members from each church having twenty or more representatives in the Council, and one from each of the churches having a less number of representatives. The Council may also appoint such other special committees as to it may seem proper.

7. The business expenses of the Council, the expenses of its committees subject to the discretion of the Executive Committee, and the salaries of its officers, shall be paid out of the funds contributed by the churches, but the expenses of the representatives of the churches in the Council shall not be a charge against the funds of the Council.

8. (1) The following Commissions, subject to the Executive Committee, shall be appointed to further the general purposes of the Federal Council as stated in its Constitution within the fields indicated by their respective names.

a. A Commission on Evangelism.
b. A Commission on the Church and Social Service.
c. A Commission on the Church and Country Life.
d. A Commission on Christian Education.
e. A Commission on Temperance.

f. A Commission on International Justice and Goodwill.
g. A Commission on Interchurch Federations (State and Local).
h. A Commission on Relations with the Orient.
i. A Commission on Relations with France and Belgium.*
j. A Commission on Relations with Religious Bodies in Europe.*

(2) Each Commission shall consist of twenty-five or more members appointed from the Christian bodies appointing members to the Council, by the President of the Council, and confirmed by the Executive Committee.

(3) The members of these Commissions shall serve four years or until their successors are appointed. The Commissions shall report annually to the Executive Committee, and oftener should the Executive Committee require, and quadrennially through the Executive Committee to the Federal Council.

(4) The President of the Council shall appoint the Chairmen of these Commissions, which shall have power to choose such other officers for the conduct of their affairs as may be authorized by the Federal Council or the Executive Committee.

(5) These Commissions shall not commit the Federal Council to any policy or expense until such policy or expense is approved by the Executive Committee of the Federal Council.

(6) The Commissions shall submit their proposed budgets to the Executive Committee, and upon the Committee's authorization of such budgets, may solicit contributions for their work under the direction of the Executive Committee and the Treasurer of the Federal Council.

9. The Secretaries chosen by the Executive Committee shall conduct the correspondence of the Council and of the Executive Committee. The Executive Committee shall have full power to appoint, when necessary, such Secretaries as it may deem advisable and to designate their respective relations and duties.

10. The Recording Secretary shall keep the minutes of the Council, and shall perform such other duties as may be assigned to him by the Executive Committee. The Executive Committee may appoint such assistant secretaries as may be necessary for the transaction of business, both for the Council and for the Committee.

11. The Treasurer of the Council shall be the custodian of all the funds of the Council and the Committees, and shall perform the duties usually assigned to the office, shall give bond in such sum as the Executive Committee shall determine, and his account shall be annually audited under the direction of the Executive Committee.

12. The Executive Committee shall have authority to consider during the sessions of the Council or in the intervals between its meetings any business referred to it by the Council, and shall exercise general supervision of all its affairs, and shall have authority to adopt its own rules for governing its own business. The Executive Committee shall meet at the call of the Chairman, or in his absence or disability, the call of three of the members representing three of the constituent bodies, and ten days' notice of meeting shall be given. Public meetings under the direction of the Executive Committee may be held annually in various sections of the country. The President shall also appoint the following Standing Committees to work under the direction of the Executive Committee:

* Appointed *ad interim* by the Executive Committee (Section 12) and approved by the Quadrennial Meeting of the Council in December, 1920.

(1) A committee on Foreign Missions, to number not more than fifteen members.*

(2) A committee on Home Missions, to number not more than fifteen members.*

(3) A committee on Family Life and Religious Rest Day.*

The Executive Committee shall have power to establish commissions or committees *ad interim,* which may become permanent by the approval of the Federal Council.

13. The minutes of the Council shall be published regularly, under the editorship of the Secretary or Secretaries to whom this duty may be assigned by the Executive Committee.

14. These By-laws may be amended at any regular meeting of the Council by a two-thirds vote of the members present.

* These committees are no longer functioning, their interests being cared for in other ways.